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Jan

REV. J. W. VAN MEELDEN  
2 Mountview Ave.  
Galt, Ont.

# CALVINIST CONTACT

36th YEAR OF PUBLICATION, NO. 1762

OCTOBER 10, 1980

## Lont heads new RES youth wing

The former director of the Young Calvinists Federation, Rev. James Lont, has been appointed to a newly created position of Reformed Ecumenical Synod (RES) Youth Coordinator.

The part-time position was filled immediately after RES met in Nimes, France during July with the appointment by Synod's interim committee.

A refreshing new development occurred within the RES when on the days of July 6-9, 1980, twenty-five youth leaders met to "consider the task of the Church in the training of Reformed youth in a modern age." The meetings were designed for participants to gain perspective from those engaged in youth work. Its aim was to provide an arena for the informal exchange of information and to look ahead to how God might lead the churches in the future. Three addresses and reports on youth from several churches comprised the body of the conference. A number of the meetings were dovetailed with those of the RES Conference on Missions which also considered the role of youth in the life of the church.

The Rev. Harry Hogenhuis, study secretary for pastoral work in the Reformed Churches in The Netherlands (GKN), provided an historical survey of Reformed youth work. The GKN has had a wide influence upon Reformed churches in many parts of the world. He traced the development in his homeland and church from structured, voluntary, and independent associations to the more open youth work carried on today with a new awareness by the churches that it is with them that the greater responsibility for young members lies.

The Rev. Malan Nel, director of youth



work of the Dutch Reformed Church of South Africa, spoke on "The Theological Basis of Reformed Youth Work." He summed up his paper by saying that "youth work is the work of the Church, through its offices, together with the youth of the congregation, with the purpose of leading them to become adult members knowing, loving and

serving rightly."

Rev. Lont, former director of the Young Calvinist Federation of the Christian Reformed Church in North America, spoke on "Psychological and Sociological Condition That Have Changed Our Perceptions." He pointed out the world-wide influence of the social changes in our post-

industrial revolution society and of the resultant psychical changes occasioned by adolescence. He also showed how the rise and decline of youth movements and organizations were a response to these changes and indicated some of the major recent changes affecting both church and society.

In the reports from the churches it became apparent that transcendent over great cultural differences among the churches, was a common commitment to Reformed youth work. This led to good fellowship and an open, stimulating search for understanding and for practical ways to minister to and with youth.

In response to the report on the Youth Leaders' Conference, the Synod authorized the appointment of Rev. Lont to this position, with the understanding that the funding would come from non-budget sources and the work would be done under the supervision of the Interim Committee. The work of the Youth Coordinator will be:

- interchange (including information, discussion and articles);
- consultation with and advice and assistance to member churches;
- regional youth conferences development;
- planning of the 1984 RES youth conference; and
- in-depth studies of youth work with the view to development of youth work in member churches.

The Interim Committee also appointed the following as Youth Consultants: J. Lont, Chairman, H. Hogenhuis, Malan Nel, J.L. Kekana, J.M. Hofmeyr.

## Sunday School teachers confess: "Use even me"

by Peter Breedveld

Rev. Breedveld is pastor of the Christian Reformed Church in Kitchener, ON.

"It was not so much of what was said today . . . the new insights or the new ideas which were presented . . . but it was the atmosphere, the lectures, the workshops and the open discussions, which all meant a great deal to me."

These words were spoken by a Sunday School teacher at the end of the annual Christian Reformed Sunday School convention, which was held in Kitchener, ON, on September 13. And she pretty well summed up the reaction of the 225 teachers who attended this convention.

There was a joyful mood of festivity when all the delegates and guests arrived that morning in the auditorium of the Woodland Christian High School. Many of them had travelled a long distance and were happy to relax a few minutes before the convention started. Munching their pastry and sipping their coffee, they had a chance to meet some old acquaintances who were also teaching Sunday School in another congregation. The chatter stopped, suddenly, when Warren Nicholl began to play some of his favourite hymns on

his trumpet, accompanied on the piano by Mrs. M. Thompson.

The chairman, Steve Elgersma, welcomed all the teachers and the guests and confessed that he got up at 4:15 that morning. "It was not really necessary," he admitted, "but I was a bundle of nerves, being chairman of this convention." His frank admission of human nerves . . . commonly translated in the colloquial "butterflies," put the delegates at ease. For they could all identify.

The morning speaker, Mr. Bert Polman, chairman at the Music department of the Ontario Bible College, challenged the audience with his address, entitled, "Here I am, I have come to sing." With great frankness he spoke about the gap which is present in many congregations in regard to church education and worship.

He said: "It's ironic that the training in Church School is almost completely oriented to children and young people, while the worship services are almost exclusively geared to adults, especially the sermon, prayers and hymns. The task of Sunday School teachers is bridging the gap between what happens in the church and in the Sunday School class."

Mr. Polman showed that there are

many things which can be communicated in song. It is important for instance to teach children "I will make you fishers of men," to show them that the task Jesus gave his disciples, is also very relevant today. The song, "Jesus loves me," is a favourite in many Sunday School classes. It speaks about the personal grip of God on me. However, in teaching this, we should not stop there. God also loves the parents and all those who are part of His covenant family. This the children should also learn, through songs like "The God of Abraham," and "God of our Fathers."

Another important aspect in teaching songs is to teach direct Bible messages and Scripture passages. Many contemporary Sunday School songs are available which are direct quotes from the Scriptures. For instance the song, "Seek ye first the kingdom of God," as well as Psalms and other songs.

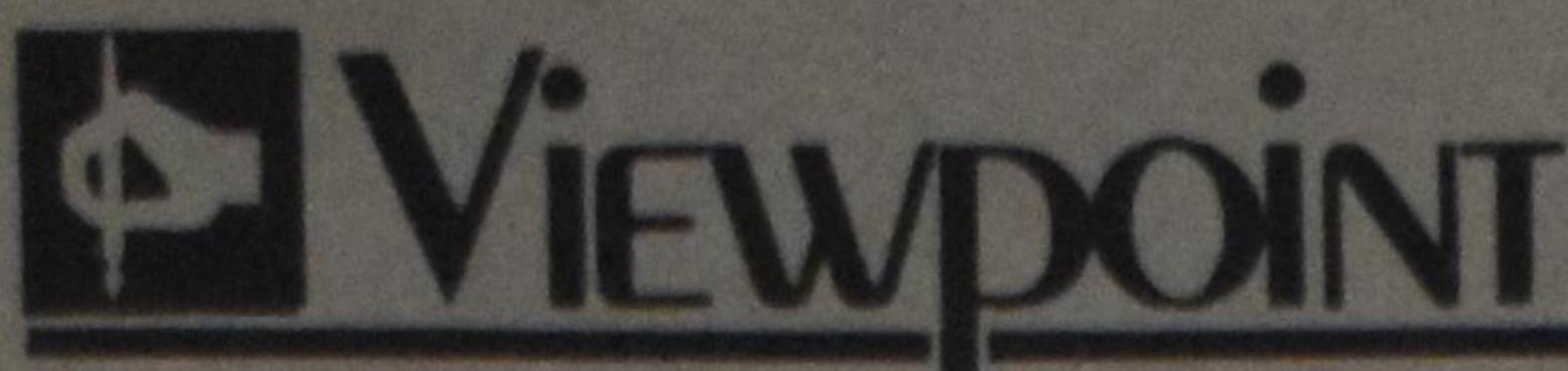
During the afternoon session, Rev. Jerry Hoytema of Burlington, led the first sectional entitled, "Using me in teaching" (a gift of the Holy Spirit). In his presentation, he explained various parts of the New Testament, where there is an emphasis on the charisma (gifts of the Holy Spirit). Teaching is one of these gifts. The speaker also

emphasized that we can only teach that which we ourselves have learned. That's why we should never stop being students ourselves. We have to keep on learning and use the gifts the Lord has given us.

The second sectional was presented by Joanne Bakelaar who together with Willene De Haan and Cindy Kruisbrink, has done much work on a new music program for the church school. The delegates and even those who could not sing very well were taught many useful and practical hints for teaching songs.

Another highlight of the convention was the banquet, served by the ladies guild of the Woodland Chr. High School. Rev. Peter Breedveld pastor of the First Chr. Ref. Church of Kitchener gave a closing meditation and impressed on the delegates the importance of their task in conveying something of God's Word as well as His love and care to the boys and girls.

The convention was a real learning experience for the Ontario Sunday School teachers, but it also challenged them to start this new season not only with fresh enthusiasm, but also with the knowledge that the Lord wants to use them with their gifts in the important task of teaching Sunday School.



## What goes up must come down . . . eventually

It's normally about a 25-minute flight from Detroit to Toronto. Just long enough to get up in the air, drink a glass of 7-Up, and touch down at the airport. Long enough to page through the latest copy of *The Banner*.

About 200 miles from Detroit — at the Toronto International Airport — there is a control tower with a few highly skilled men (and perhaps some women, too) whose job it is to bring my plane safely to the ground. They are the air traffic controllers and (you guessed it) they have been doing a few mean things lately.

Their voices in that little control room rule the lives of thousands of men, women and children who are flying with their heads well above the clouds in climate controlled comfort. Those voices also control those monstrosities called DC-10s and 747s.

On take-off, the airplane climbed the invisible escalator into the clouds and beyond. We were above Sarnia, Ontario, when the pilot's voice interrupted my

reading of *Corner Kick*, to announce that the "sky above Toronto was saturated" with airplanes and that we had to stretch the 25 minute flight into an hour-and-a-half.

Seems that those air traffic controllers were on a slow-down. I suppose that their reflexes were slower. Airplanes which normally land at say, a rate of one per minute at Toronto were now allowed to come in at a rate of one every five minutes. By the end of the day, you have quite a traffic jam up there. Unlike rush hour traffic jams on the freeway, you simply can't shut off your engines and coast for a while.

The seats leaned gently to the left, then to the right as the airplane zig-zagged its way over southern Ontario, flying in full circle a few times over Lake Erie and then moving on to scenic Hamilton Bay.

I thought about the Iran-Iraq conflict, the energy shortage, gasoline rationing . . . and this foolishness five miles up in the air as thousands of gallons of fuel

spewed effortlessly into the atmosphere.

We were at the mercy of the men in the control room down on the ground. If they wanted to finish their cup of coffee before they let us come down, they had that freedom.

Those air traffic controllers were and are highly qualified men and they receive salaries and benefits accordingly. But it seems that these men want more money, not because they are underpaid but because they are over-worked.

It seems that Toronto International Airport is the busiest in the country. More airplanes fly in and out of Toronto than any other airport in the nation. So because they are the busiest, the controllers feel that they should be receiving more money. They do their bargaining with the government by exercising their authority over people and airplanes and fuel. See, they rely on public reaction. The controllers hope

that the public will apply pressure on the government to settle this conflict of wages. Similar tactics are used by the post office.

I have little tolerance for such child-like behaviour. A matter as insignificant as a wage dispute should be settled by binding arbitration and should not spill over into the public sector where it affects the very lives of human beings and where it places critical restrictions on fuel consumption.

That applies to postal workers and federal clerks as well. The workforce in this country, and especially the unions, must be ready to engage in self-sacrifice. Governments and corporations must learn to do the same.

Greed, (last week's editorial) has crippled the nation. We attempt to hobble along on crutches of insecurity only to fall flat on our faces when obstacles such as strikes, energy talks and constitutional reform come along.

Keith Knight

## OUR FAITH, OTHER FAITHS

by Johan D. Tangelander

Islam on a collision course with the west

**E**astern Islamic nations and the secular West are on a collision course. The awakened Muslim world has become a powerful force in global politics. Militant Islam has caught the attention of the world merely because several different manifestations of political Islam have emerged, more or less simultaneously, in several Muslim countries. The presence of oil in the complicated psychology of anti-Westernism makes the volatility of the Islamic world extremely perilous. The oil embargo imposed by Muslim countries, with its resultant scarcity of fuel oil, drove the point of Arab militancy home to every Western citizen through sheer inconvenience and skyrocketing cost of transportation and inflation.

Muslims are anti-Western and anti-communist. They are fearful of becoming pawns in the struggle of the super-powers for world supremacy. Sadeh Al Mahdi, a Third World leader and former prime minister of the Sudan, summed up the Third World's opinion of the West with his remark: "Today backward and deprived, we face an economic and military giant with the moral and spiritual scruples of a flea. It is not a pleasant encounter."

Militant Islam, now so very much in the news and feared by the West, is really not so new. Islam has threatened the very existence of once Christian Europe. Three times in European history the march of Islam has been halted. Then it was sword against sword. Now other swords are used, such as oil embargos and petro-dollars.

What is a militant Muslim up to? He is driven, for the most part, by a sincere desire to re-model public life according to the precepts of the faith. For the Muslim, Allah is not dead. His laws, as stated in the Quran and Shari'a, is the norm for both private and public morals. In his longing for the purification of the faith, a devout Muslim rejects secular values. In 1974, at the meeting of the Muslim World League, existing Islamic preaching societies were strengthened and new ones found. Christian mission-

ary activities were to be curtailed in every Muslim country and all their institutional work was to be taken over and Islamized. Muslims are now working toward some form of Pan-Islamic community.

Muslim militancy finds its strongest expression in the concepts of the Jihad and Dakwah. Jihad is one of the pillars of Islam. The term itself is Arabic for "exertion." It is used in the sense of exerting on behalf of God's cause. It allows Islam to seek military solutions in the name of Allah. However, a Jihad is not a war of aggression, but a war waged to defend Islam. Broadly, it is the obligation to spread the teachings of Islam and to combat injustice.

Renewed talk of Jihad was echoed throughout the Arab world when Israel declared Jerusalem, including the eastern sector captured from the Arabs in 1967, as its "eternal" capital. The first man to raise the call for Jihad was Saudi Arabia's Crown Prince Fahd. It quickly drew response from United Arab Emirates President Sheikh Zayed Ben Sultan Al Nahyan. Dismissing peaceful solutions as insufficient, Sheikh Zayed declared that Arabs, "better armed than in the past, can conquer Israel." At the Islamic Conference that met in Morocco, a dozen governments sought what Conference Secretary General Habib Chatti described as "new methods to reply to the Zionist challenge."

Dakwah is an Arabic word that means "to call" or "to invite." It appears throughout the Quran, the most quoted instance being verse 104 in chapter 3: "There must be among you a group that calls to you, that commands the good and forbids the evil." Dakwah means "to reach the uninitiated" while turning Muslims into active missionaries as the primary aim. The Dakwah movement has become a matter of grave concern for the Malaysian government.

Deputy Prime Minister Dr. Mhathir Mohamad warned in a pointed reference to the Dakwah movement: "Unfortunately, there are still many of us who place more importance on form

than on substance. Practices required by religion, such as brotherhood, pursuit of knowledge and equipping oneself for defence are unheeded. Priority is given to things like beard, turban and robe."

In Malaysia, students have become the vanguard of the Islamic revival movement. They have taken to Islam evangelism with the wearing of climatically unsuited Arabian robes and purdahs (veils). Dr. Mohammed Kamal Hassan, a lecturer in Islamic studies at the University Kebangsaan, attributes the mushrooming of the Dakwah to a "growing Islamic consciousness among students abroad and at home." Many Dakwah enthusiasts are young men and women who went abroad for their studies. Often they were not very religious when they left home. Once settled in foreign universities, they rapidly turned to Islam. Some turned to the roots of their faith in search for identity, others were turned off by the secular values of Western cultures. And many joined under heavy peer pressure.

Malaysian leaders are alarmed by the growth of Dakwah movements as they threaten the pluralism of the nation and

its economic development. One instance is the idea propagated by some Dakwah groups that it is sinful for Muslim girls to attend institutions of higher learning, especially in the fields of science and medicine.

The Islamic faith is spreading, but so is Christianity. In country after country, militant Muslims are on the march. The number of Muslim nations cooperating with each other is growing. So we witness a world-wide revival of Islam. But the Gospel is also advancing as never before, even in many parts of the Muslim world.

When Islam rejects Western values, it rejects not Christianity, but Western immorality, secularism, materialism, and atheism. Muslims have been won to Christ when the Gospel was presented without the cultural trappings of the missionary. Over against the propagation of Islam we must propagate the Christian faith in such a manner that it demands respect. Otherwise the future for the Christian faith in the West is grim. It happened before in history that Christianity fell prey to Islam conquerors.

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# Is Canada our natives' land?

Our understanding of the issues around Canada's Native People is often quite spotty. We hear about their demands for honouring land claims and "self-determination" but the content of those words remain fuzzy. Generally it is assumed that the image of a drunk Indian on welfare is what the majority are after.

In this article, Art Tiesma takes an interesting historical look at the native question in Canada to help us fill in some blanks and change our image of our native people.

by Art Tiesma

Mr. Tiesma is deeply involved in the London support group for native rights.

When we think about empires we picture in our minds countries with far flung possessions, usually overseas, with a distinct policy — a colonial policy — for the indigenous people.

Canada does not have far flung possessions, but it does have a colonial policy whose recipients are the native people — both Indians and Inuit.

Contrary to other colonial empires when the white settlers came to this continent they found a practically empty land, and the North American continent became the promised land for the entrepreneurs, the persecuted, and those who were looking for the opportunity of a better life. The land, however, was not empty. Thousands of Indians were spread throughout the land. In the North, the Eskimos or Inuit were living (mostly) in peace and harmony with each other and the land. The natives generally welcomed the settling of the white men for there was plenty of space for everyone, but the whites slowly pushed back the natives.

## ■ Aboriginal rights

By the early 1600s, (property) rights for aboriginal people existed in international laws. In 1532, Francisco de Vitoria, professor of Sacred Theology at the University of Salamanca, Spain, enunciated in two lectures, the property and legal rights of the Indians. These rights were confirmed in the Papal Bull of 1537, by Pope Paul III and incorporated in the Spanish Law of the Indies. Indians were regarded equal to Spaniards and the true owners of the land. This meant that their land could only be bought and not just taken and used by the white settlers. Holland, France, and England (which became the dominant colonial power) accepted this policy for North America. However, in spite of official efforts to honour the rights of the natives, the practice of settlers did not always live up to this



Big Bear (1825-1888) was one of the Plains Indians who realized more clearly than any of the other chiefs, that the Indians were doomed to subservience by the advent of the white men in the prairies. He paid for his resistance with his life.

policy.

The Royal Proclamation of 1763 proclaimed by England following the Peace Treaty of Paris in 1763, after England had defeated France on the Plains of Abraham in Quebec, incorporated the aboriginal rights of the natives across the North American continent. Soon after, the United States became independent but the proclamation remained in force in Canada, and legally the natives base their rights upon this document. (These rights have neither been clearly defined by our courts nor properly understood by the majority of natives although awareness of their rights have increased considerably during this past decade.)

To further complicate matters, natives and non-natives have a different understanding of aboriginal rights with regard to property and in this case, land. Many settlers assumed that if the natives own land, they wanted it was a simply real estate transaction of so many acres for so many dollars. In this manner the treaties were made and signed. The natives, however, have an entirely different concept of aboriginal rights. To them, it is a religious issue. According to traditional view, the creator made a covenant with the first Indians. They were given all the land, could grow their food, the animals could be used as beasts of burden or food.

They had to share the land and neither overwork it nor pollute it. The land was for everyone's use, but had to be cared for so that the next generation could enjoy it. In order to work out their religious commit-

ments and obligations, the natives not only need land but also the means to control it. To make non-natives aware of and understand this covenant is not an easy task as our western mind is not very receptive to religious issues other than within the confines of the instituted church and theology.

## ■ Dominion policies

While the Dominion of Canada recognized aboriginal rights, the practical application showed little understanding of the native people's view of them. The Dominion pursued a colonial policy toward the natives. There were different ways to get rid of aboriginal rights — conquer the Indians and occupy their lands; declare aboriginal rights null and void, by act of parliament or by making a "treaty" with the Indians (remember: in international diplomacy to make treaties can only be done between equals.)

As England had done before, the Dominion had made treaties with the different Indian tribes and nations and numbered these 1 through 11. The last treaty was made in 1921. (The recent treaty with the Cree in Northern Quebec — when the government wanted land for the James Bay Project is not numbered.) The better known treaties are numbers 8, 9 and 11. It is significant to note that the federal government was usually quick to make treaties when it needed the land for resources.

## ■ Treaties

Treaties 8 and 11 are examples of this. Treaty 8 was

made when gold was discovered in the Klondike in 1898 and Treaty 11 was signed when oil was discovered in 1921 at Norman Wells, NWT. Part of the conditions of the treaties was the setting aside of reserve land. As of today that still has to be done. Treaty 9 comprises the whole of Northern Ontario, roughly north of Thunder Bay and involves about 60 percent of the Province of Ontario. Treaty 9 was signed in 1905-6 and many of the agreements still have to be implemented. Research into treaty-making shows fraudulent practices on the part of the government representatives, misinterpretation and either non-implementation of treaty agreements; or violation of these agreements.

At the time of the treaty-making (1867-1921) few natives could speak English. Furthermore, the treaties to the natives never meant selling of the land but, sharing because this was the responsibility of the covenant the natives made with the creator.

Soon after Canada's independence came the Indian Act of 1875. This Act was to protect the natives and look after their well-being, but the Dominion of Canada which had just shed her own colonial status, now treated the natives and their land as a newly discovered colony. Canada treated her native subjects as children who needed to be educated, regulated, taken care of, and kept in their places, with reward for good behaviour and punishment for doing wrong. The Indians were not allowed to vote until 1957!

## ■ Department of Indian Affairs

A special federal ministry was created to oversee and maintain the colonial policies

toward the natives — the Department of Indian Affairs and Northern Development. This department by its very name is a paradox. On the one hand it is to carry out the provisions of various acts and laws to ensure the well-being of the natives while on the other hand it is to develop the north (in strict economic terms), to which the natives have aboriginal rights. How any minister can successfully accomplish this balancing act of protecting aboriginal rights and giving native land away for development is anybody's guess. Most ministers only last a couple of years as the dilemma is very difficult to resolve.

The Department spends millions of dollars to maintain a huge bureaucracy and to keep the Indians on welfare. Yet, the Indians want to be restored as owners of their land with the right to determine their own future and development. There is no need for most Indians to be on welfare, but our successive governments are so locked into the colonial policy of integrating the natives and developing their land (without their consent) that it is more expedient to keep the natives on welfare.

The natives are slowly awakening to the plight into which government policy has pushed them. In yet another White Paper on Indian Policy, Prime Minister Trudeau stated in Vancouver in 1969 that his government would not recognize aboriginal rights, because they were outdated. The government would make (some) compensation for land, but the Indians should realize that they should become part of the white society, and accept the realities of the twentieth century.

The natives decided to fight back, but the prospects of

Continued on page 5

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# CHURCH PAGE

## PASTORAL PONDERING

### To the attention of all college students

Once again we have a large number of some thirty young people leaving us in order to further their education. About eleven are going to Calvin College, four to Dordt, and the rest go to various colleges and universities in Ontario. We are grateful for our students and pray that God will take care of them all.

This morning's text, found in Proverbs 2:6 says, "For the Lord gives wisdom, and from his mouth come knowledge and understanding." It is our prayer that you keep that in mind as you study. As this morning's message, as well as our responsive reading indicate, apart from God we live in darkness.

As you continue your education do not neglect your personal devotions. Read your Bible regularly and pray every day. Only as you live in obedience to God's word may you expect the Lord's blessing.

Do not forget to write your parents from time to time. The commandment to honour your parents does not cease once you are away from home. From experience, I and others know that student life can be great as well as frustrating. Students sometimes wonder what they are all about because studying science tends towards abstraction and consequently seems so unrelated to life. Keep in mind that life in all its fullness and diversity is there before any science. Life itself makes study possible.

Having said that, we can also immediately sense that no studying is ever done in a vacuum or from a neutral vantage point. Part of your task will be to test the spirits whether they are of God. In other words, try to determine from which basic presuppositions your instructor teaches.

Those going to Christian colleges are at a great advantage. There too, however, the question of the relation of the Bible to learning should be ever present. For students going to secular universities or colleges often one of three things happen: Firstly, the student says goodbye to God and the Christian faith because they seem so unrelated to their studies. God forbid that this should happen to any of you. Secondly, you keep your faith but see no relationship between it and your studies. You then remain a Christian but become thoroughly secular or worldly in your thinking. Hopefully you will not end up with such a view of things. Thirdly, you see that Jesus Christ is Redeemer and Saviour of your studies as well as every area of human endeavour. To develop a Christian mind, which is so necessary, you must be in contact with other Christians. When there is a Christian study group on campus, join it. Seek out our own campus pastors if possible. Their names are listed in a recent *Calvinist Contact*.

Parents are encouraged to send their children the weekly church bulletins. That way the students keep in touch with what goes on in the home church. Student's names will also be forwarded to the nearest Chr. Ref. Church and/or campus pastors.

Rev. R. Koops,  
Grace Chr. Ref. Church,  
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## Congregation with a peculiar mission

At a special meeting we decided to continue with our involvement and support in River Drive Park for another 2 years. Our decision was based on the following grounds of the MAP Summary.

River Drive Park is a community of about one thousand people some forty miles north of Toronto. Many years ago "the Park" was a cottage area for Toronto weekenders. Gradually it has become a small residential village with an increasing percentage of middle class population.

Some twenty years ago the Chr. Ref. Churches of Holland Marsh, Springdale and Newmarket began to sponsor a project of youth evangelism in the Park. Eventually a worship service and several adult programs were added to the ministry.

Pastor Fred De Vries has been working in River Drive Park for a little more than two years now. Definite fruit can be seen upon the ministry but, because results are numerically small, a MAP was requested.

The MAP was conducted in December of 1979. The team consisted of: Mr. Jan de Koning, member of the Home Missions Committee of Classis Toronto; Rev. Peter Hogeterp, Missionary-Pastor of the Ambassador Community Chr. Ref. Church of Windsor, ON; and Rev. John Van Til, R.H.M. — Canada.

The major recommendations of the MAP team concerning this ministry are: Continuation of the ministry: Community Church is the only church in River Drive Park. Some negative factors are still evident from the past such as resulting from

### Christian Reformed

#### Called

— to Brockville, ON, Rev. Henry Gunnink of Orangeville, ON.

#### Declined

— to Hamilton, (Mount Hamilton), ON. Rev. Carl Tuyl of Toronto (First), ON.

#### Eligible for call:

Mr. A.P. Geisterfer, a former minister in the CRC, was declared eligible for call at the September meeting of Classis Hamilton.

#### Chaplain appointed

Classis Hamilton, at its September 24 meeting, appointed Mr. Aren Geisterfer as stated supply for one year to serve as chaplain at McMaster University in Hamilton.

#### Classis Hamilton

Classis Hamilton met in its regular fall session on September 24 at the Maranatha CRC of York. Examination of one or more candidates has been a regular part of the classis, but this year was absent. Nevertheless, later on in the day, in light of the need in our classis for pulpit supply, classis examined Mr. William Rang, Dunnville Christian School principal, and granted him license to exhort in Classis Hamilton. Rev. Wally Postman and intern Cecil Van Niejenhuis were particularly welcomed to our churches.

The business of classis was fairly routine. Several things may be highlighted.

Upon recommendation of a campus ministry study committee

## PRESS PARADE

Chr. Ref. Church members serving as volunteers in the Park who felt negatively about their church and projected that image in River Drive Park. On the whole, however, the community is highly appreciative of the efforts of the Chr. Ref. Church and particularly pastors Boehm and Dr Vries. River Drive Park is not an area of fast growth but of great need and opportunity. The ministry has shown ability to serve well.

Endorsement of Pastor De Vries for continued ministry.

We encountered a great deal of appreciation in the community for the person, work, and family of Fred De Vries. Some specific recommendations for continuing education for Pastor De Vries were made.

Reaching out: Several small population centres are located near River Drive Park. Though there has been some work in these areas, officially the ministry has pretty much confined itself to the Park. A more concentrated effort could be made to extend the area of ministry to include this additional population.

Relationships to governing bodies: Though Home Missions and Classis have helped support this ministry, primary funding and control comes from the three sponsoring churches. The three churches appoint a Central Committee. Hardly ever do members serve their full three year term. For the sake of continuity and maximum benefit of experience such terms should be served out by members. Central Committee is responsible for fund raising, promotion and recruitment of

volunteers. Day to day affairs of the church are administered by a Steering Committee. We suggest more continuity by way of a more permanent representative. Goal setting and program evaluation need to be made part of the annual planning for ministry. Classical Home Missions Committee and RHM are available for help in this.

More volunteers: The sponsoring churches have provided some wonderful volunteers. Perhaps by way of bulletin announcements this could be highlighted and promoted. Teacher training should be at least annually available for all volunteers at the Park.

A building fund is to be started. Present facilities are the basement of the Community Hall.

Programs to come from community needs: Most of the programs, such as Sunday School, V.B.S., Boys and Girls Club, Ladies Circle are much appreciated. There is presently no program for young people. Could volunteers be found to sponsor a Coffee House?

For the MAP team it was a privilege to spend a whole weekend with this ministry. We thrilled at the blessings of God evident in the conversions of several people.

We applaud the sponsoring churches for their vision in carrying on this ministry and supporting it generously.

We praise God for his love, seen in River Drive Park through the presence and ministry of Community Church, its pastor and people.

For the MAP team,  
John Van Til,  
River Drive Park Chr. Ref.  
Congregation,  
River Drive Park, ON

part of the church militant, but who are being led and blessed by the Good Shepherd.

The meeting was closed with prayer. We remembered several individuals and families in our denomination who are experiencing pain, sickness and grief in the loss of a loved one, and committed them and our work to the Lord of the Church.

Philip Stel  
reporter

#### New clerk

Classis Chatham, stated clerk — Rev. W. Veenstra, R.R.#4, Ingersoll, ON N5C 3J7.

Edmonton (Second), AB — John van Etten, 10615 — 135 St., Edmonton, AB T5N 2C9.

Kingston, ON — Dirk Bouma, P.O. Box 1161, Kingston, ON K7L 4Y5.

#### Ministeries

Dr. Edwin H. Palmer of Wayne, NJ, passed away on September 16, at the age of 58 due to heart failure. He is survived by his wife, 4 sons and other relatives.

Dr. Palmer served the churches of Spring Lake, MI and Ann Arbor, MI, as Instructor of Systematic Theology at Westminster Theological Seminary and as pastor at Grandville Ave. in Grand Rapids, MI. He was presently serving as Executive Secretary of the Committee on Bible Translation for the New International Version of the Bible. He has held this position since 1968.

## CHURCH NEWS

classis decided to appoint Mr. Aren Geisterfer to the position of campus chaplain at McMaster University.

Two overtures appeared before classis, one urging the pastors and leaders of our churches to denounce the evils of gambling and lotteries, which are becoming ever more popular in our country (and among our people) since the governments have introduced provincial and federal lotteries. God's people ought to be charged to keep their lives free from the love of money (Heb. 13:5; 1 Tim. 6:10) and to trust in God's providence rather than chance (Lord's Day 10). Classis took note of the timely remarks and recommended that the church leaders express their concern to the congregation.

A second overture encouraged classis to implement the decision of Synod of 1972, to elect some of the more experienced and competent elders to the task of church visitors. Also this overture was received favourably and classis will seek to involve a competent elder on some teams.

Various other reports, also from the Niagara League of Young Peoples, 18 church visitors' reports and several questions of church discipline gave evidence of congregations that are certainly

## Is Canada our natives' land? . . . cont'd

control of their own land and destiny were not very bright, indeed they were almost non-existent. There was disunity among the natives, many had succumbed to alcohol, some wanted to stay on the reserves and live off welfare, others had the courage to go and get a job and drift into the big cities only to meet prejudices and little chance for work. Too many were frustrated with a loss of identity and little hope for a better future.

The past decade has been a decade for change to the northern native communities. A unity was forged, and a common front established. This did not come easy and many natives had to be convinced that there was a chance and an opportunity to look forward to a better and brighter future. Today, the different groups — the Council Yukon Indians, the Dene, the Inuit of the Western and Eastern Arctic, the Inuit and Indians of Labrador, and the Grand Council Treaty 9 (Northern Ontario) know what they want (i.e.) land claim settlement with political self-determination.

Many natives without experience were thrust into white society to present their claims to often hostile audiences.

Some were hauled out of the bush and sent to Ottawa to negotiate with government officials.

In speaking to one of the native leaders from the Yukon I was told of the time they were in Edmonton in the early seventies to talk about land claims. Three of them were to talk and while waiting backstage they were shaking, and like children saying to each other, "you go first, no you go, no I'll go last" until the light went on stage and the other two pushed him onto the stage and he had to talk, shaking or not. This scene can be related by many natives at many different places but with experience came confidence.

### ■ ■ Berger Inquiry

Joining the natives in their struggles are many southern support groups. Again it was the federal government that (unwillingly) created and activated these groups. The issue was the MacKenzie Valley Pipeline, a 48-inch pipeline which was to traverse 2600 miles from the MacKenzie Delta along the MacKenzie river to southern markets.

The government wanted to build this pipeline as much as the oil companies did (even though there was not sufficient

gas in the Delta) but the natives objected. Their land claims were not settled nor were adequate studies undertaken to determine the impact of the pipeline upon the environment.

To placate the natives the government appointed Thomas Berger, justice of the Supreme Court of British Columbia, as a one man commission to inquire into the social and environmental impact of the pipeline. Justice Berger took his task much more seriously than the government had anticipated and for three years he travelled across the North to find out what the natives had to say about the pipelines and the development of their land.

When Mr. Berger submitted his report in 1977 the government, through the National Energy Board, rejected the application to build the pipeline even though it approved an alternate route, the Alcan Pipeline.

### ■ ■ Southern support

In the meantime, many Southern support groups had sprung up. The Committee for Justice and Liberty became very active in the energy issues and became intervenor in the debate (whether or not an application should be granted)

before the National Energy Board.

In 1976, six major churches (United, Presbyterian, Roman Catholic, Anglican, Lutheran, and Mennonite) formed a task force called Project North to seek justice for the natives in their land claims settlement. Also many local groups organized throughout Southern Canada to create a better understanding of the native aspirations. Together these organizations opposed building the pipeline.

Most of these groups take their guidelines from Project North which is very active in assisting both the native and non-native groups as well as organizing special events.

Native claims can no longer be ignored. The solidarity between natives and southern support groups from across the land cannot be dismissed by either business and government. It was a good and productive meeting and it was heartening to see so many people trying to do justice to the natives.

### ■ ■ Conclusion

What as Christians do we do with the "Indian problem?" It will not go away. Some people argue and believe that the Indians are the creators of their

own problems, that they would rather drink and wait for a government hand out than become active participants of the 20th century. Yesterday was the days of bows and arrows, and fancy feathers; today demands progress in a modern society in order to meet the challenges of the future.

If the Indians wish to be nostalgic and dwell upon the past, time will pass them by and in a few years they will be discussed in an anthropology class as an extinct species which was offered the opportunity to assimilate in a progressing society, but declined and disappeared.

But did we offer the native an opportunity or did we simply insist that the Indians and Inuit become like one of us and forget about his culture, history, and religion? The federal government which has to protect the native and his way of life has so regulated their existence, that it has become oppressive. The results have become utter frustration and a loss of identity which has become evident in alcoholism, high suicide and crime rate, and inability to work and to maintain any job.

## Calvin cassettes, speakers available

Church or school groups that are looking for interesting speakers are invited to request a free booklet entitled "Services Available, 1980-81."

It lists the topics of almost a hundred professors and administrators from Calvin College and Seminary on subjects such as: "Christian School Financing," "Abortion," "The Christian and the Family Budget," "Gasohol," "Managing Communication Fear," "C.S. Lewis," "The Church in East Germany," and dozens of other subjects.

A modest honourarium is expected. Distant as well as local invitations are considered.

The booklet also lists topics of recent campus guest lecturers available on cassette tapes, such as: "Why Christians Ought to be in

Prison" by Charles Colson, and "Christ and the Media" by Malcolm Muggeridge.

Cassettes of chapel talks, which are ideal for discussion starters, sermon ideas, or devotionals, include Christmas and Lenten meditations; a series on the Christian and careers; Christian distinctiveness in athletics; biblical guidelines for interpersonal relations; and many more.

Calvin offers the cassettes for a free, three-week loan, with the borrower paying return postage, or purchase at Calvin's cost of \$3 per cassette.

For a free booklet, write: College Relations, Calvin College, Grand Rapids, MI 49506, or call (616) 949-4000, ext. 169.

## Calvin College enrollment up

Opening fall enrollment at Calvin College in Grand

Rapids, MI is 4,100 students, up from last year's total of 4,024.

The total of 4,100 is broken down as follows: freshmen, 1,234; sophomores, 1,064; juniors, 818; seniors, 840.

Included in the total of 4,100 are 51 students in Calvin's Master of Arts in Teaching degree program and 9 students in a masters program that is new this year: the Master of Arts in Christian Studies.

The rest are at Calvin for a variety of post-graduate work or fall into various special categories.

The total enrollment slightly exceeds Calvin's previous record, which was 4,088 students in the fall of 1977.

## RBC names vice president

Dr. Bernard H. Velzen has been named vice president for business administration. This was announced by Dr. Dick L. Van Halsema, president of Reformed Bible College.

Dr. Velzen graduated from Calvin College and earned a Ph.D. in chemistry from the University of Illinois. After 30 years of business experience in industry, Dr. Velzen recently completed almost five years as vice president for business affairs at Trinity Christian College, Palos Heights, Illinois. At Reformed Bible College, he will be responsible for financial matters as well as for the campus plant and operations.

RBC has been fortunate in recent years to see a steady growth of student body and of campus facilities. The college specializes in training workers in evangelism and education for church and mission.

## "Christian witness to Muslims" conference at RBC

For the tenth successive year, Reformed Bible College will hold a conference on "Christian Witness to Muslims"

for outside guests as well as students and faculty. The conference begins with registration at 9 a.m. Saturday, November 8, and ends early Monday afternoon, November 10.

Participants include missionaries on furlough from Muslim areas abroad and mission board personnel.

Speakers this year include Dr. J. Dudley Woodberry, of the RBC faculty; Dr. C. George Fry, of Concordia Seminary, Fort Wayne, Indiana; and Sam Schlorff, of North Africa Mission.

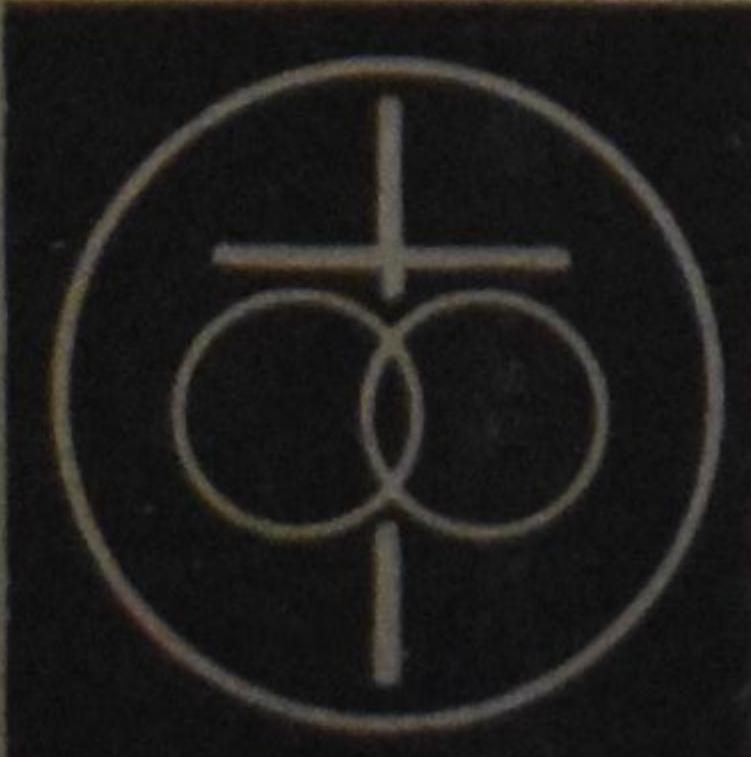
Rev. Raymond Joyce, of Fellowship of Faith for Muslims, Toronto, Ontario, will preside at the Prayer Meeting Sunday, 2:30 p.m. in RBC Chapel. On Saturday, the Paul Society will hold its 12th Anniversary Dinner at 7:00 p.m. in conjunction with the conference. A Sunday evening meeting at Alger Park Christian Reformed Church features the conference theme and is open to the public.

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# YOU AND YOUR MIND

by Wally Goossen

**Harry** is a middle-aged man with a problem which is keeping him awake at nights and preoccupied during the day-time, interfering with his effectiveness in the performance of his routine duties. In fact, he has little interest in them because of an all absorbing passion. He wants to find God's will for his life, an apparent mystery which becomes more and more complicated the harder he tries to solve it.

While this problem does not relate to mental illness it has robbed him of considerable peace of mind.

At 35 years of age, he has decided he wants his life to count for something, to devote his working days to something more than the various jobs which he has had. He feels he wants to give his best years to God rather than a secular employer.

When he was younger, he had felt a call to the ministry but, had to leave school to provide for himself and his widowed mother. He was a good student and over the years it was always in the back of his mind to return to school and study for the ministry.

But now he is married. During the first years of married life his wife worked while a nervous illness permitted him only occasional employment. How long could he ask his wife to work? Studying would mean six years of school. Where would the money come from? Would his wife have to work another six years?

His mother was taken care of in a nursing home but what about a family?

As long as his wife worked, they did not want children. And yet, there was that strong conviction of being called.

Harry read many books about the leading of the Holy Spirit, how to find God's will for his life. His devotedness did not make his life easier, but rather more difficult.

He also read about men and women whom God had used as lay persons without formal training. This all too often meant a "faith" ministry, a ministry without a guaranteed income, often in remote outposts where highly trained men and women did not want to serve.

How could he ask his wife to share a future in which nothing was certain, without any foundation on which to build a future. As a girl she had experienced near poverty and her greatest need was for a measure of security.

Of course there were other possibilities. Perhaps he was wrong about his call. The circumstances seemed to make it impossible. There were other options. He could borrow money from the bank and start a business. He could serve God as a Christian businessman. But this was a big risk, one neither he nor his wife wanted to take.

Day after day, week after week, he prayed about guidance and tried to figure out the best route to take but he met only with barriers and insurmountable problems. He knew he had to find the perfect will of God.

His real problem was not finding God's will but his fear of making a mistake and missing God's will and the true meaning and purpose of his life.

Added to that he had real fears of the responsibilities of his calling. Thus he was paralysed by indecision, a problem we all face at times.

Had he been less afraid of making a wrong decision and had he trusted that God would guide him he would not have had to try and figure out what God's will is.

If in faith he would have followed any one of the options open to him, God would have closed some doors and opened others. He would have provided some lay position with adequate income or money for school. He would have been better off to decide not to decide but rather to obey. At the heart of his problem was a lack of committedness to do the very will of God which he was so desperately looking for. He feared a commitment of any kind which made it impossible to decide to do anything.

One day he understood his problem and genuinely committed it to God. Then he visited the bank. He could not borrow the money for a business because he had no collateral. A co-signer was out of the question because of the large amount involved. Obviously a business was not for him.

A "faith" ministry without any security was more than his wife could commit herself to. Obviously this was not meant for him. This left school. But where would the money come from?

One day while looking through the want ads in the paper he saw a job advertised, a job as security guard. He thought about it for a while and realized that many security jobs involved a lot of

free time.

In the same paper, the local university was advertising its part-time courses. He did some fast arithmetic and realized that he could take classes in the winter and summer and complete the usual eight month course in twelve months. He could do his undergraduate work in three years. And with his wife working he could pay for his education and save some money for seminary when he would be unable to work.

The savings wouldn't be enough to provide for him and his wife and children if they had any. He realized that if his next few years were provided for, surely he could leave the more distant future in God's hands.

He had his solution but it would not be easy. But now he was committed to a course of action and was willing to do what was needed. He knew now that he really did want to prepare for the ministry.

New questions arose as he followed up on his decisions but, he was no longer confused about the basic direction of his life. Whatever came of his decisions he knew God would make it work out for the best.

Indecision stems from an unwillingness to commit oneself or a fear of making wrong decisions. We need fear neither since our lives are controlled by God.

It is doing nothing which leads us to problems and robs us of self-respect and peace of mind.



## PASTORAL COUNSELING

By Rev. Ralph Heynen

Playing favourites

In a Bible class here, we have been discussing the character of Rebecca and her family. This is a rather unique story because it presents a very lovely beginning to this marriage. Rebecca had been sent as an answer to prayer. We read that Isaac loved her and everything seemed to be going along very nicely. But gradually this marriage began to deteriorate. Isaac was not a strong character and Rebecca was a rather strong personality.

Then they had twins, Esau and Jacob. And we read that Rebecca loved Jacob and Isaac loved Esau. Rebecca favoured Jacob because he was a bit like her. He enjoyed being around the house and helping her with the cooking and the family chores. And we read that Isaac loved Esau because he prepared savoury food for him. He was able to give him food that tickled his palate. That sounds rather crass and materialistic for one who is among the great patriarchs of the Bible.

The result was that in this family there was a tremendous struggle. And this struggle came to a head when Rebecca, out of a deep sense of mother-love, goes to the extreme of helping her favourite son by scheming and planning and plotting against Esau and in this way she got the blessing for her favourite son. And Esau became extremely angry — angry to the point where he said, "One of these days I'll kill him!"

That story presents the danger of playing favourites. When we discussed this in the group, there were some who had the feeling that they could treat their children exactly alike. They loved each child an equal amount. I don't believe that this is true. There are certain qualities in one child that make him much more appealing to us than

another child. There are some characteristics in one child that make him more dependent on his parents and another child more independent. And as a result, we're not going to treat them exactly alike. In fact, I don't think we should be treating them exactly alike. It's also true that we generally tend to treat the last child with more consideration; we're more protective; we spoil our youngest children a bit more than we do the older children.

If there happens to be a handicapped child in the family, there's a very real danger that this child receives much more attention, much more love, much more care and we even encourage the other children to treat this child with a great deal of consideration. There is a strong tendency on the part of parents to show favouritism. But some parents are far more prone to this than others. And this is a temptation that ought to be resisted. For there is nothing of which children are more keenly conscious than parental favouritism. And it leads to a lot of bad things in the life of a child.

A child has a very strong sense of what is right and what is wrong — a sense of justice. It almost seems like this is inborn, something that looks like an injustice to a child will soon be detected. And it brings resentment. Resentment towards the parents for they will say, "My Daddy is not fair. He's not really fair, because he treats my brother better than he treats me." It simply means that a child will not respect his parents that way.

If we want to cultivate the spirit of fairness in our children's actions — and we should by all means teach our children to be fair — then we too, must be fair in our dealings with them. Fairness is one of the requirements in a

family and it must be taught to our children. You can't have one child that stands out above the rest. The child may be brighter, better looking, or better behaved because he gets more attention than a child who doesn't behave as well.

A child who is favoured is apt to get a rather lofty conception of himself. He thinks of himself as being better than others. He may become proud and conceited and often intolerant of criticism. Throughout life there are many experiences that he will go through that he cannot stand criticism — he cannot resist the fact that people will say something about him that isn't exactly favourable. He's been pampered, he expects to be pampered when he gets out into the world.

How must we deal with favouritism? In the first place, we ought to avoid it. Make sure that you're not playing favourites within the family. For as soon as we do this, we're breaking the structure of the home. Be careful that you don't play favourites.

As parents, we ought to point this out to each other if we see this happening within the family. I also think one way in which we can do a great deal to prevent this situation is to have opportunity for the children to talk with their parents. Somebody has written somewhere that you ought to give each child an opportunity to talk alone with his father and mother at least once a week or possibly more often.

There are various ways in which this can be done, when a child can talk privately with his mother or dad. One mother used the time when they were washing dishes. It was an opportunity to talk alone with one of the children. Or when dad is helping a boy fix his

bicycle. They can share together, they can be open with each other and a boy can openly tell his dad how he feels. Or a boy can tell his mother exactly how he feels about the way he's being treated in the family.

I like the story of the woman who was offered by a wealthy person that she would adopt any one of her seven children that she would select. The mother thought about this as she was lying on her bed at night and she tried to think of one of her children she could part with. And when she got up in the morning she said, "We can't part with a single one. We are poor, but we would rather live and die together than to have the family broken up."

Now of course, that's an allegory . . . these things don't really happen in life. But at the same time, it shows how important it is that we consider each one of our children as a precious gift from the hand of God. It's a challenge that we are to bring them up in such a way that they build character and personality that is strong. And in all of these things — to keep before us the fact that these are God's children. And that we have a responsibility to bring them up for Him. There's no room for favouritism that way. Because each one is precious in His sight.

### THOUGHT FOR THE WEEK:

"Let me be a little kinder; let me be a little blinder to the faults of those about me. Let me praise a little more. Let me be when I am weary, just a little bit more cheery. Let me serve a little better. This is what I'm striving for."

# THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



205. Poor Mrs. Bumble couldn't go any faster. Her feet were dragging. She was just too tired and miserable. But the strange wagon was drawing closer and closer.

She didn't know, didn't notice. But Baker Bumble did! He grew more and more frantic. What if that was Rowdy Roy on the wagon? Or some of that crowd from the inn?

"Let's turn down this road," he said, pulling his wife down a side road. Oh no! Soon he saw that the wagon had turned down the side road too. It was drawing closer and closer. Baker Bumble no longer dared look back. He felt as if huge, threatening hands were reaching out to grab him.

206. Now Mrs. Bumble also heard the crunch of wheels and the thud of horse's hooves behind them. She stopped and turned around.

"No, don't stop! Keep going!" panted Bumble.

But Mrs. Bumble didn't understand his fear. She stopped and looked, glad to take a breather.

Then Baker Bumble saw that there was only one man riding in the wagon, a friendly farmer who greeted them with a wave of his hand. "What are you doing on the road so early in the morning?" he asked when he had pulled alongside them. He reined in his horse. He saw how tired and bedraggled they were.

"Would you like a ride? Sure, climb in the back. There's plenty of room. Where are you headed?"

207. Never has an invitation been more gladly received. The friendly farmer helped them climb aboard. "There you go! Sit down on the straw. Doesn't that make a soft seat? I'm on my way to pick up some baby pigs from my brother's place. They have to have a warm place to ride when their new owner takes them home. Are you comfortable? Ready to ride?"

The wagon with the clean, white hood slowly creaked on over the gravel road. "I'll take it easy," said the farmer, "so you won't get tossed around back there."

What a lifesaver! Baker Bumble heaved a huge sigh of relief. Mrs. Bumble almost forgot her grief and shame.

208. They didn't even care where they were going. Baker Bumble told their kind host everything that had happened to them. About their trip in the two-wheeled donkey cart. About the little box with the secret ingredients. About his determination to catch up to the thief and bake the buns for the King himself. About Rowdy Roy and the mob in the inn. About their escape and their night spent outdoors.

The farmer shook his head in sympathy. "You must be hungry. Here, you can have my lunch. I can wait until I reach my brother's. Yes, I know Rowdy Roy. A bad customer!"

The sandwiches were ham on rye. Delicious! Ah, it was so wonderful to sit and rest. They were becoming new persons.



209. "You've strayed a long way off your route," the farmer told them. "But I'll drive out of my way a little to bring you back to the right road. There's a tavern at the crossroads. We'll have a drink together."

"Fine! Fine!" Baker Bumble said happily. "And I'll treat. You're a lifesaver!"

The wagon swayed on. Less and less talk came from the back of the wagon, and at last the riders fell completely silent. When the farmer looked back, he smiled. His passengers had settled against one another and were sound asleep. The pointed hat had slid off Bumble's head onto his wife's.

210. "Let them sleep," thought the farmer. "A nap in the straw will do them good. Those poor souls! What a lot of trouble! I'm glad I'm not a famous raisin-bun baker. Give me the quiet countryside and animals. City life is not for me. And to live in a palace is even worse. Take it easy, Bessy. You'll wake up our guests. We'll make up for lost time later."

From behind the wagon came the sound of hoofbeats. The farmer looked back around the hood. A well-dressed rider was overtaking them. It was one of the King's officers. Near the capital you often saw such important people.

The farmer quickly steered his horse to the side of the road so that the officer had lots of room to pass. He saluted respectfully as the man galloped by.

211. "Whoa Bessy!" The covered wagon halted in front of the tavern. The farmer jumped down, and the two passengers woke with a start.

Someone else was already inside. Hitched to an iron ring in the stone wall was a horse. It was a fine animal with a beautiful saddle. It must belong to a rich gentleman.

Baker Bumble and his wife, still stiff and sore from sleeping in the wagon, stumbled into the tavern. The farmer tended to his horse: he gave it some oats and water and tossed some old flour sacks over its back.

"Good morning!" said Bumble as he entered.

"Good morning!" replied the hostess, a kind, chubby woman.

"Morning!" muttered the officer, staring quizzically at the bedraggled couple.

212. "My, my!" exclaimed the hostess. "What happened to you? How awful! Did you fall in the mud? Would you like to wash up a little first?"

Wash up? Be neat and clean again? Was it possible? "Yes, yes, please!" cried Mrs. Bumble. She almost threw her arms around the woman's neck in gratitude. It took another woman to understand a woman's shame at looking so rumpled and dirty.

"You may come too, sir," the hostess said to Bumble. "You look like you could use a little water too."

The Bumbles were led to the rear of the tavern. Bumble left his pointed hat lying on the table.



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## Indian parliament considers freedom of religion measure

NEW DELHI, India (EP via RNS) — A new "Freedom of Religion" bill, designed to repeal current restrictive state legislation, has been introduced into the Indian parliament.

Sponsored by Ram Jethmalani, an opposition member of parliament and civil rights activist, the five-clause bill seeks to provide unrestricted freedom of religion to all faiths, including the rights to win converts.

It also seeks repeal of laws enacted earlier by three Indian states — Orissa (1967), Mad-

hya Pradesh (1969), and Arunachal Pradesh (1978) — which prohibit conversion by "force" or "fraudulent means" and prescribe stringent penalties for offenders, including jail terms and heavy fines. A 1978 move by an independent member of India's Parliament to devise similar religious curbs for all of India failed in the wake of a massive protest mounted by all segments of India's minority Christian community.

The Jethmalani bill is titled "Freedom of Religion (Re-

moval of Restrictions) Bill, 1980." A "statement of objects and reasons" accompanying the bill says that it "intends to remove the misgivings of India's Christian community," because the three state laws sought to be repealed "have created an intense feeling of dissatisfaction and persecution among the minorities, particularly the Christians." The key section of the Jethmalani bill declares that "every person shall have the right to persuade others to accept the tenets of any

religion and to win adherents thereto."

### Willem G. Poolman

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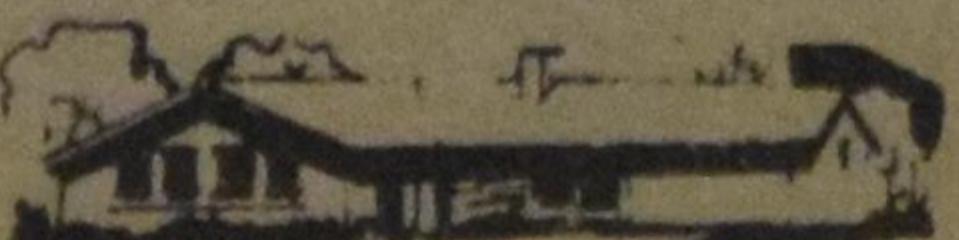
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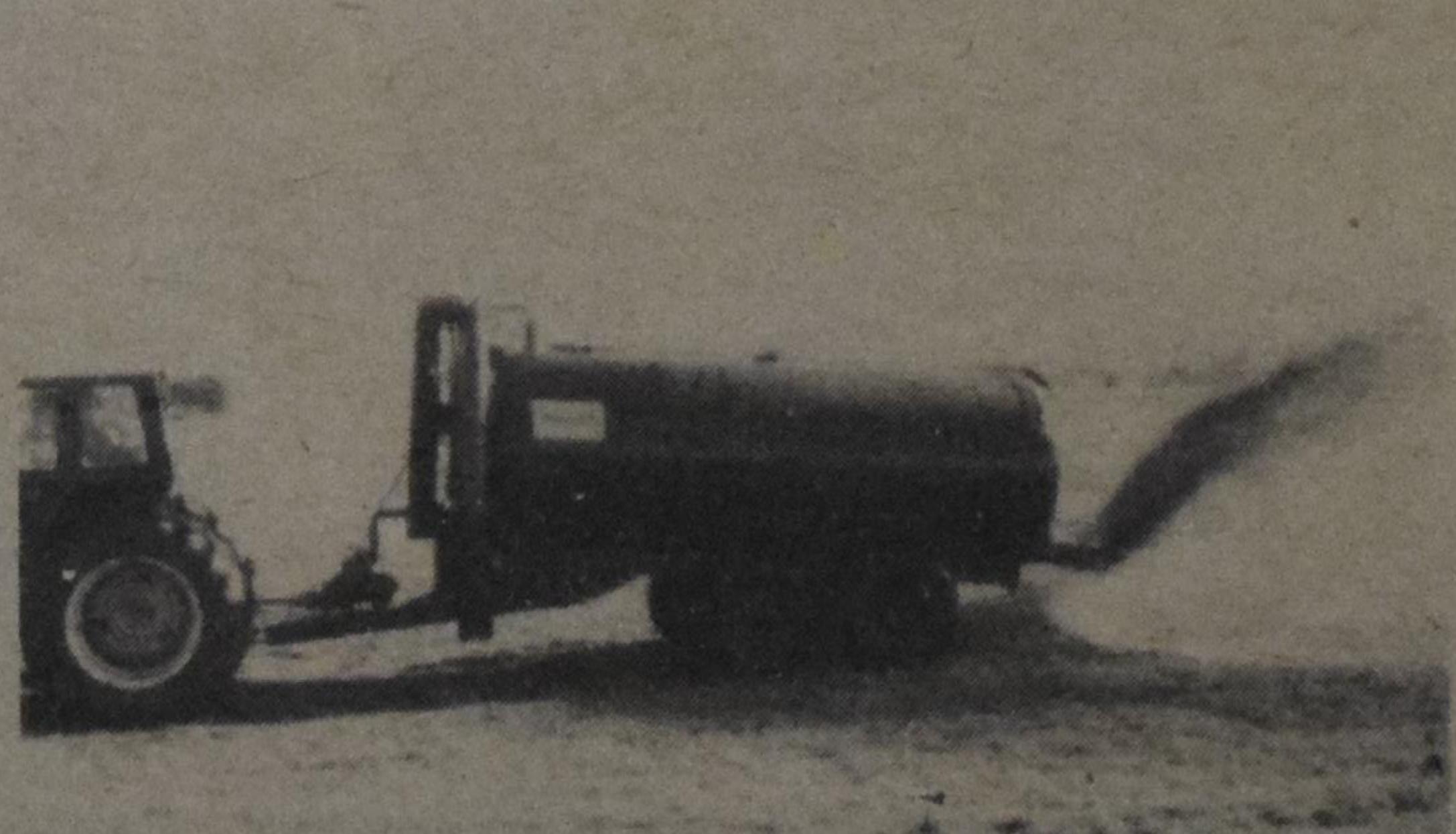
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## Three dead ends? Christian higher education in Ontario

by Bernard Zylstra

*Dr. Zylstra is principal of the Institute for Christian Studies in Toronto.*

On March 13 the Honourable Dr. Bette Stephenson, Minister of Education and Minister of Colleges and Universities, introduced Bill 4 in the Legislature of the Province of Ontario. This bill, if enacted into law, will give the government of Ontario the right to regulate the granting of all academic degrees.

Rev. Leslie Tarr of Central Baptist Seminary in Toronto, Gerald Vandezande of the Committee for Justice and Liberty, Dr. Robert VanderVennen of the AAC, and Keith Knight, our editor, have informed the readers of *Calvinist Contact* about the potential negative effects of Bill 4 for Christian higher education.

As a matter of fact, the publicity given to this issue in C.C. and the response of its readers has been one of the major reasons why the Cabinet has postponed enactment of the bill into law. Who knows — perhaps the bill will be entirely withdrawn!

Where would that then leave us? Would that mean that the freedom for Christian higher

education in the province is guaranteed? By no means! In this article I will examine briefly the options which the government has left open for non-public institutions. It will become clear that these options in practice are largely dead end roads.

### A foreign institution

The government of Ontario will allow a post-secondary teaching institution to enter a cooperative arrangement whereby an institution outside of Ontario will actually grant the degrees. I will illustrate the possibilities as well as the limitations of this avenue by means of two examples.

The Institute for Christian Studies is a small graduate school. This means it accepts students who already have a college-level degree (Bachelor of Arts or Bachelor of Science). It offers them a very specific program consisting in the Biblical and philosophical underpinnings in five major areas of scholarship: philosophy, theology, aesthetics, history, psychology, and political theory. The core of this program leads to Master of Philosophy (M.Phil) degree, for which at least two years of intensive study is required.

Since the ICS has many academic contacts with the Free

University of Amsterdam, it would make sense to enter an arrangement whereby the Free University would actually grant these Masters degrees so that they would receive proper accreditation and recognition. But Dutch universities do not grant Masters degrees. So this road is closed.

The ICS is also highly interested in giving its students direction at the Doctor's or Ph.D. level so that their entire graduate program can be completed in a context where the revelation of the Bible is accepted as authoritative for learning. For this reason the ICS has now made an arrangement with the philosophy department of the Free University — a department which has kept its religious orthodoxy — so that students can complete the requirements for a Ph.D. in both institutions.

This works fine in philosophy because this is a pretty universal academic discipline and because there is a great deal of spiritual kinship between the ICS and Free University's philosophy department. But would it work in political theory? Not nearly as well since political scientists should complete their academic studies in the culture where they plan to work. North American political

science students want to focus on politics in Canada and the United States, and it does not make much sense to have a European university guarantee the quality of their degrees. So what do we do at the ICS? We recommend that ICS political theory students continue their work at the University of Toronto, York University, or another nearby institution. Many of them do excellent work there, but their two-year stint at the ICS itself goes unrecognized.

Let's take another example. The Ontario Christian College Association (OCCA) hopes to start a college in the near future. The most likely foreign institution with which it might enter a cooperative degree-granting arrangement is Calvin College because it is spiritually akin to OCCA and has an excellent academic reputation. But there is an immediate problem. Though at present the main support for OCCA is found within the Christian Reformed constituency, OCCA does not plan to establish a denominational college. On the other hand, Calvin College is an official institution of the Christian Reformed Church, governed in the final analysis by its Synod. Can OCCA maintain its interdenominational character if its degrees

were to be granted by a denominational controlled institution? Moreover, can the Synod of the Christian Reformed Church approve an arrangement which would entail the appointment of professors who are not members of this denomination?

Both of these examples show that this first avenue suggested by the government of Ontario cannot possibly be a long-range solution for the development of reformed-evangelical institutions of higher learning in this province. This avenue is at best a safety valve for emergency situations.

### Affiliation

The second path is affiliation with an Ontario university. Let us again take OCCA as our example. Suppose OCCA wants to establish a four-year liberal arts college leading to a B.A. degree like Calvin College, Trinity Christian College, and Dordt College in the U.S.A. There are definite advantages in trying to reach this goal through affiliation with another university. This would make it possible to offer students more courses than a new college could all by itself. And it would give an

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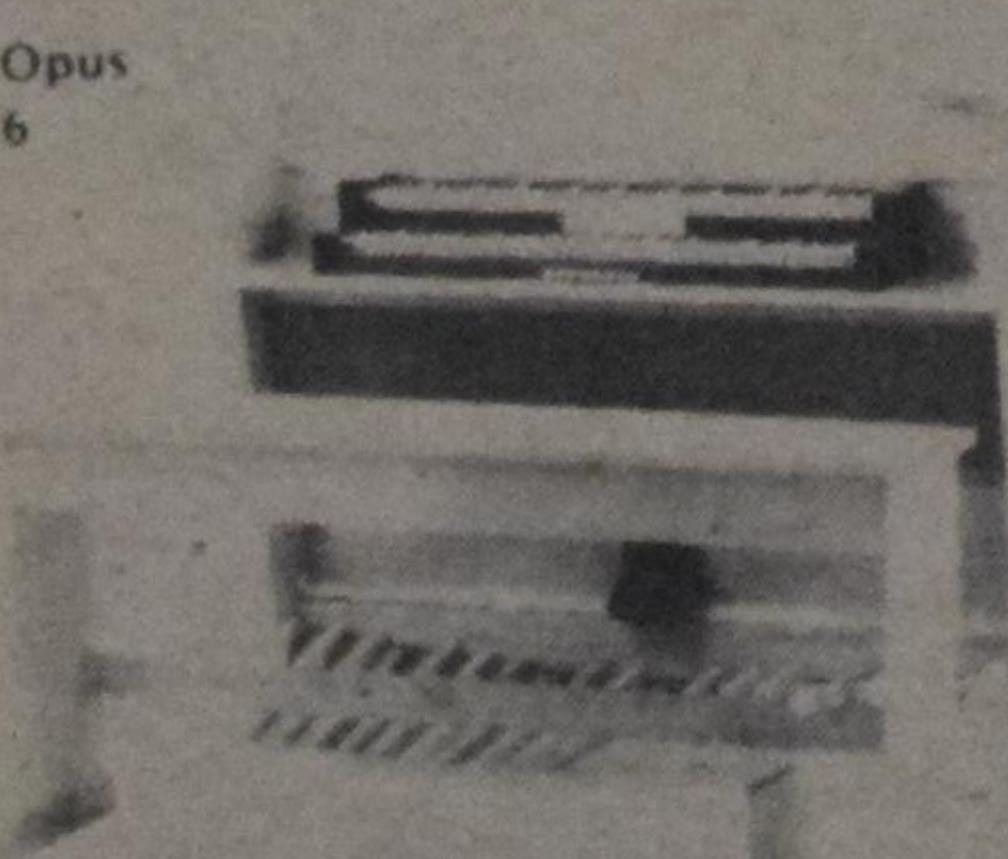
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Evangelicals are becoming more aware  
of their roles in society, says Tarr

Leslie K. Tarr, noted writer, observer of evangelicals and editor of *Faith Today* magazine, was recently interviewed, for *Calvinist Contact*, to discuss matters as diverse as Ronald Reagan and the simple lifestyle.

C.C.: During recent years and months, there seems to be emerging among evangelicals a trend toward social consciousness that seems to be different from what we've had in the past. Is that trend simply there because leading spokesmen are vocal about their social concern from a Christian perspective and do their thing? Or are they representative of the constituency as well?

Tarr: I think both would be true. In the first place, I think that there is a basic concern, especially on the part of younger members in the evangelical community. At the same time, I think it gives them greater encouragement to speak out on the issue simply because several prominent spokesmen have also indicated their concern. It almost sounds like "follow the leader" but I think that group dynamics are involved here.

C.C.: Two prominent persons that I've been watching for some time — Billy Graham and his brother-in-law, Leighton Ford — have certainly been vocal about their social concerns. Do you think their leadership really has an impact within the evangelical community?

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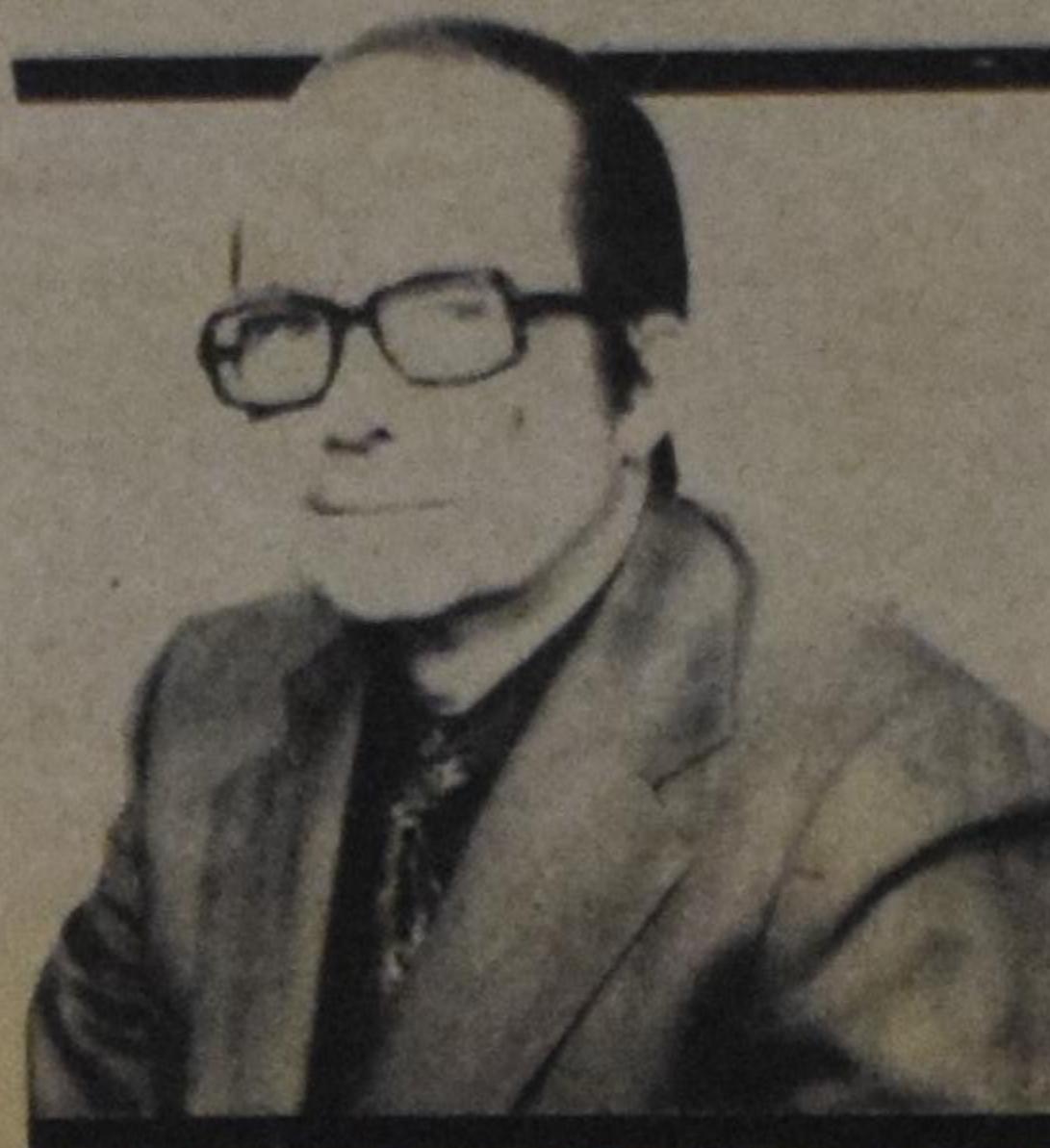
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Tarr: Yes. It does because their credentials, as far as evangelism is concerned, are unimpeachable. They would be accepted by anyone except the extreme far-right fundamentalist. Therefore, I think that an evangelical on hearing that Billy Graham earlier this year spoke out so definitely on disarmament, would pay more attention to his own inner uneasiness. He'd be inclined to go and dig a little bit deeper.

C.C.: I understand that you were at the International Congress of Baptists here in Toronto in July, when Billy Graham again spoke out in opposition to the arms race. What did he say at that time?



Tarr: I think what made it most interesting was that it was actually a virtual aside. I wonder if it was even in his prepared text. He was speaking about the perilous conditions around us today and saying that some prophetic teachers and others are saying we're on our way to Armageddon. Putting that aside, he asked if we couldn't be on our way to a universal, worldwide revival. And, then, almost as an aside, he made the comment that it seemed as though nations were intent on pursuing this madness and arming themselves to the teeth.

C.C.: How did that go over with the audience?

Tarr: Well, I thought it went over very, very well. Earlier that very day, they had adopted a resolution that the average outsider wouldn't expect of a Baptist congress.

C.C.: What was that resolution?

Tarr: It was a resolution on world peace and disarmament. And instead of just being nebulous phrases about the virtues of peace, there were two strong statements right within it, which went far beyond what one would expect of any religious body. The first statement calls on governments to stop the production of and trading in weapons of war ... conventional and nuclear both. And then, later on in the same resolution, it calls for governments to continue negotiations with a view to the further elimination of armaments, and in particular to cessation of the development of nuclear arms.

C.C.: Was there any dissent with respect to that resolution?

Did the delegates really understand what they were adopting? What they adopted is certainly not in keeping with the trends of our time. Most people are arguing in favour of the arms race, and there are many evangelicals among them who say that we'd better keep up with or stay ahead of Russia.

Tarr: Yes. I thought the irony was that, within three days of passing this resolution, 300 miles away, the Republican Party convention was being held, and the man who was the front runner and now nominated as a candidate for the presidency, attacked Jimmy Carter as a dove! It seemed to me the supreme irony because the same man is being touted in some circles as another "born-again" candidate. It's an unthinking acceptance that the two are to be identified. That's the issue we should be attacking, not necessarily attacking right-wing politics, although I'd be very pleased to do that, too. I think we should zero in on this mindless equation of the two. It seems to me that many evangelicals take the attitude that the fundamentals of faith are the virgin birth of Jesus Christ, the deity of Jesus Christ, and right-wing politics. They've been lured into that sort of thing, and they have to be made to see that that equation is wrong.

C.C.: But how can you really expose that unless people are prepared to read the Scriptures in a new way? Because you certainly can't say that Christ was a proponent of the status quo and that He would be identified with right-wing politics. His taking issues with the powers-that-be and their unbelieving ways of life certainly should serve as a model — if nothing else — to Christians in the 20th century.

Tarr: I think you've put your finger on something that is the basis of our hope. If it is true that, as evangelicals profess, the Bible is the Word of God, they of all people in the Christian community should be open to the Biblical message at this point. If that is true, isn't this the basis of our hope? It's an area I think we haven't explored all we should in our preoccupation with and debate of inerrancy. Pressing on then to the content of that Word, we would be better advised to do some hard thinking on whether we're prepared to obey the Lord of the Word in those areas, or will we instead be satisfied to be echoes of reactionary philosophies?

C.C.: Do you think that's happening now in the seminaries? You teach at Central Baptist Seminary in Toronto — is that what's happening there?

Tarr: I'm sure that this is true, not only in our seminary but it's true probably even in secular schools. When I began

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teaching about 15 years ago in the seminary — I'm not suggesting that this is true of all students — but there seemed to be more of a willingness on the part of students to accept something because the teacher said so. I don't detect that anymore. It's a very healthy sort of thing. Their basis of questioning something is the standard evangelical basis — is that what the Bible says? Any thoughtful evangelicals can only welcome that sort of thing. I've had discussions this past year with students who didn't know the expression "simple lifestyle." But the reality of what was involved had come through to them in the Scriptures. They wanted to say, "Well, wait a minute, how does what we are advocating in our churches square with what Jesus says about the sort of life we should be leading?" and they glimpsed that in the Scriptures which their churches appropriate as the Word of Christ.

C.C.: Recently, in England, the World Evangelical Fellowship sponsored a conference on the need to come to grips with the wasteful way of living in the West. The conferees issued a provocative statement on the need for a simpler lifestyle. Do you think that statement really will filter through to the people in the pew and be taken seriously by the church at large in Canada?

Tarr: I just heard last week, it's going to be published and advertised widely. But, you've a valid point here. To what extent does something like that, that is a formal statement, sink down to the level of a local church? I think that many of these young evangelicals are going to demand that there be some consideration of these things. They're not going to be satisfied with "let's get more and more and more," increase the gross national product and that sort of thing. They're not satisfied with that anymore.

C.C.: One of the reasons that I'm asking this question is that people have a tendency to say and confess one thing on Sunday. When you go back to work and you get into the market-place and into politics, then the force of circumstances seems to dictate what kind of position one adopts. Often that seems to be the case with Christians. Or we're so intimidated by the formidable obstacles that need to be overcome that we just see no way out. We see no option, no choice.

Tarr: Yes, I think that's always the way. And I think, too, that it's hard to apply, for instance, the simple lifestyle on a personal level. One has to honestly admit the difficulties. I look at myself, and I look back at what I once would have called luxuries. Now, very subtly, they've been put under the category of necessities.

What changed that process? It must have been a way of thinking that I had adopted. And I think we have to deal with the simple lifestyle even at that level. Not just as vague principles, but its applications in my life.

C.C.: What do you think about the Christians' involvement in politics? How should they go about it? On what premise and for what purpose?

Tarr: Speaking of the community of which I am a member, in their greatest days the evangelicals were very vitally involved in politics. I think, for instance, of 19th century Britain or on this continent, there was Wm. Jennings Bryan,

"... Hatfield in that most recent book of his says Christians working within our present political system have to have these very basic convictions but they have to be satisfied to operate within existing parties. I think this is where the tension is today among some evangelicals. I have a friend who is persuaded that Christians ought to be forming their own political party. I think before we settle on that issue we should be debating the previous one and that is the necessity for Christian involvement."

who hasn't always got a fair shake. I've just read a biography of Bryan. If his statements were made in an evangelical community today they would excommunicate him. He called for the breaking up of trusts, the nationalization of railroads, and so on. Now all he's known for among evangelicals is his opposition to Darwinism. The Christian populism that characterized Bryan and others has, until recent years, been very strangely absent from the evangelical community. We've merely addressed ourselves to personal morality issues in politics.

C.C.: But how, then, should Christians become meaningfully involved in the political arena, assuming that they have some coherent view of what political justice is all about?

Tarr: Sometimes we have to address questions while we're right in the middle ourselves of forming a position on it! That's something I've been trying to debate myself recently. I really appreciated that recent book, *The Lonely Walk*, the biography of Mark Hatfield, published by Herald Books. It details something of his evolution and development in politics. When he comes to the point of how you apply this I couldn't help notice even Mark Hatfield, in effect, saying: "Well, I have an ideal of what it should be, but

the realities of politics have made me settle for what's attainable." And that's what he's trying to do.

C.C.: Wilberforce was a person in Great Britain who really didn't adopt that position. He kept fighting for the abolition of slavery no matter what the opposition was. Do you think that that kind of spirit can emerge again among evangelicals in North America? Or is the situation in the churches such that we can't hope for the kind of radical awakening we had in the 19th century?

Tarr: I think the 19th century has to be our model. And you know a book such as *Saints and Politics* by Ernest Marshall Howse which talks about the Clapham Sect and what they did. And *England Before and After Wesley* by John Wesley Bready. They pointed out very definitely that these people were not the echoes, they were the voices of the times. But don't you think that in this way they do resemble Hatfield? Hatfield in that most recent book of his, says Christians working within our present political system have to have these very basic convictions but they have to be satisfied to operate within existing parties. I think this is where the tension is today among some evangelicals. I have a friend who is persuaded that Christians ought to be forming their own political party. I think before we settle on that issue, we should be debating the previous one and that is the necessity for Christian involvement.

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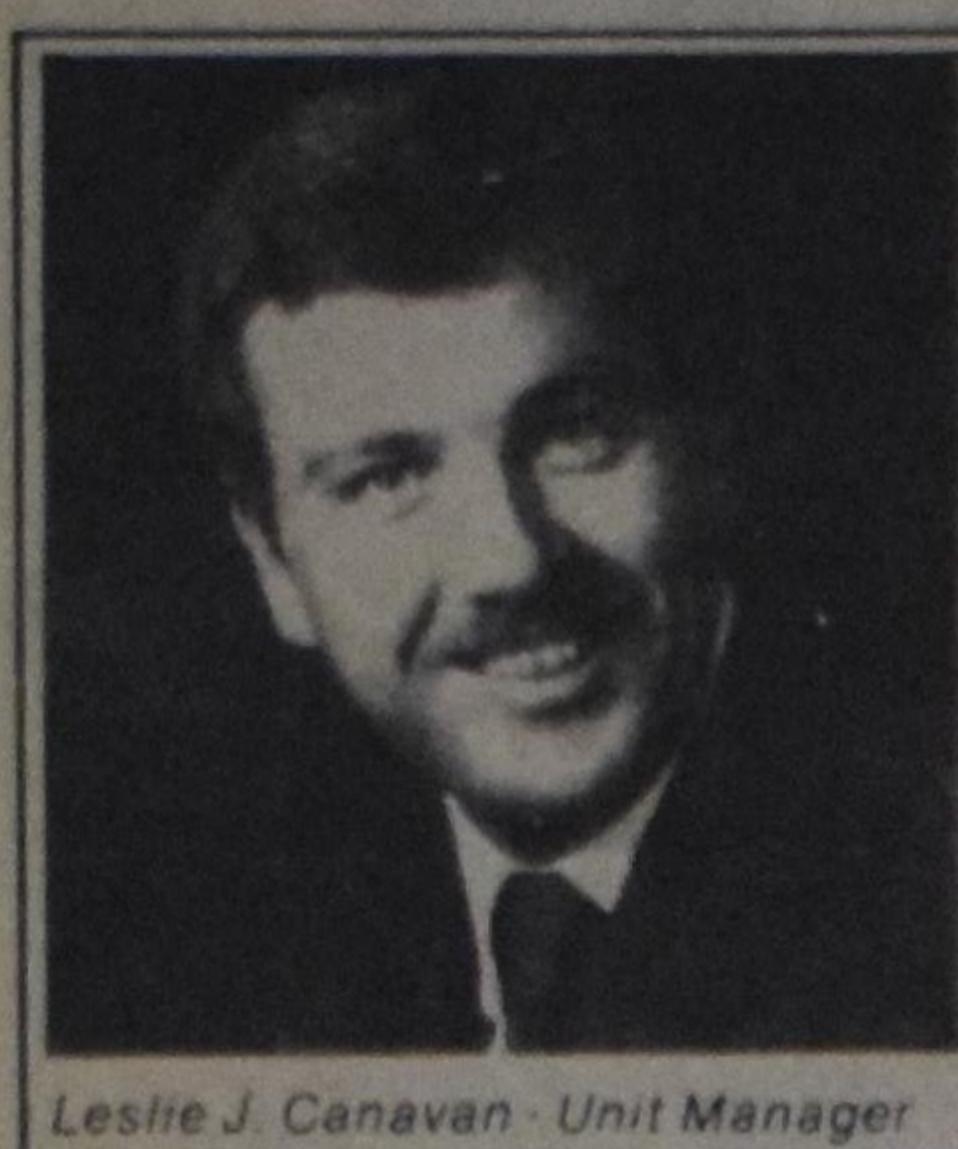
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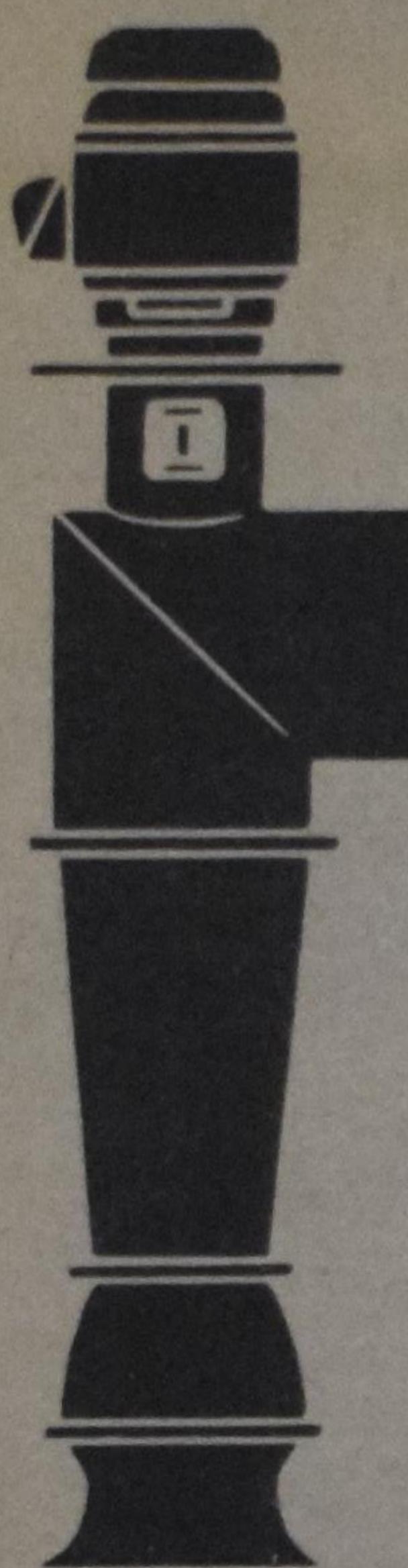
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opportunity for sharing professors, library facilities, dormitories, etc. This kind of arrangement would even be a great potential advantage to some smaller public universities in Ontario where enrolment is dropping.

This would not be evident immediately. But let's look at the Ontario scene today in comparison with the Iowa scene in the fifties. I remember the time, when I was an undergraduate student at Calvin College, then there were quite a number of persons in the Christian Reformed "establishment" who thought that beginning a new college in Iowa was quite preposterous, that it would never get off the ground. What do we see today? Dordt College, after twenty-five years, has an enrolment of 1250 students (of whom 250 come from Canada). Ontario has the potential of setting up a reformed-evangelical college that by the year 2000 will also have a thousand students — or more! Affiliation with such a college on the part of a public university may well be highly attractive. In my view, the avenue of affiliation should not be ruled out. As a matter of fact, it should be actively pursued.

But let's keep our feet on the ground. The Institute for Christian Studies actively pursued the affiliation path five years ago with several universities in Ontario, and we got exactly nowhere. Why not? Look at the most obvious solution: affiliation with the University of Toronto, right across the street. The U of T indeed has affiliations with many Christian colleges that were established in the last century. It will not break off those ties, but it has expressed no interest in new kinds of affiliations because it does not want to serve as an umbrella for the furtherance of Christian scholarship. Moreover, the degrees which the colleges affiliated with the U of T give are theological degrees, not general B.A., M.A., or Ph.D. degrees. The last battle in that struggle was won by the U of T last winter, when the right to grant Ph.D. degrees in the study of religion was given to the Department of Religious Studies at the U of T, so that advanced degrees granted by the affiliated colleges — like Knox, Wycliffe, St. Michael's — were limited to theologically

defined degrees. So even affiliated colleges are not allowed to grant general academic degrees.

We should not fool ourselves. Outside of the discipline of theology, any academic program offered even by an affiliated college is subject to the authority of the public university. This authority is effectively exercised by the monopoly of non-theological degrees on the part of the secular university. In short, affiliation is a make-shift remedy, not a long-range solution, for the development of Christian higher education in Ontario.

#### A charter

The government of Ontario will today grant charters to theological seminaries and Bible colleges provided that they meet certain academic conditions. Excellent! But note the scope of this freedom: "An important condition is that the degree designations clearly identify the degrees as being theological or religious." These are the words of Dr. Bette Stephenson, Ontario Minister of Education, to the Institute for Christian Studies.

The readers of *Calvinist Contact*, as good Calvinists, may reply: "Isn't this precisely what we are looking for because all education is religious?" It is. But that's not what Dr. Bette Stephenson means. "Religious" for her refers to the theological education churches require for their preachers and missionaries. "Religious" for the Calvinist refers to the spiritual direction of all education — not only in theology but also in the natural sciences, in history, in sociology, in political science, in literature, in technology and the rest.

The issue at stake today is this: Will the government of Ontario grant a charter to a full-fledged Christian college or university, where in principle all of the disciplines are taught? The answer is "No!" Numerous friends of the Institute for Christian Studies from all over the world have written the Ontario government about the status of educational freedom in this province after Bill 4 was introduced. The Hon. William Davis, our Premier, has clearly stated the two avenues available in his replies:

"Churches and religious organizations as independent and responsible institutions are in a position to assume responsibility for overseeing the quality of theological seminaries and Bible colleges.

"Universities are the autonomous institutions responsible for overseeing the quality of arts and science degrees."

What is our answer to this? This is our answer: The Ontario Christian College Association (OCCA) and the Association for the Advancement

of Christian Scholarship (AACCS), as independent and responsible institutions, are in a position to assume responsibility overseeing (1), the quality of theological education and (2), the quality of arts and science degrees. How can they exercise that independent responsibility? In the first place by appointing professors who have gone through the rigors of university discipline and who have earned the proper academic qualifications. In the second place by appointing boards of curators and regents composed of scholars who will scrutinize the curriculum and the academic accomplishments of both students and professors.

There is no reason for saying that independent religious organizations are in a position to assume responsibility for theological education but not for college and university education. Both Dr. Bette Stephenson and Premier Davis have said again and again that they do not want to limit "the fundamental freedom of the people to operate educational institutions." If that means anything, it must go beyond the freedom to operate theological seminaries.

#### Conclusion

The government of Ontario shows three paths for non-public higher education — affiliation with a foreign university, affiliation with an Ontario university, or a government charter. These paths give us some room to breath but they are not enough for the long-range purposes we must strive for. In fact, they are dead-end roads.

Precisely at a time when the educational system of Ontario has become thoroughly "politicized," that is, subjected to governmental control, the reformed-evangelical citizens within the province have set up an extensive system of Christian grade schools and high schools. These schools can be improved upon but even without any financial subsidy from the government, they can stand competition from the public system. But note this well — if the right of non-public colleges and universities to grant their own degrees is withdrawn, the day may not be far away when the rights of Christian schools to issue diplomas and transcripts may also be lost.

The reformed-evangelical segment of Ontario's population does not want to stop at the high school level. It wants to offer an academically responsible alternative to the pervasive humanism of the public university in this province. It would like to do that by means of a few relatively small college and university level institutions where a Christian worldview is the pervasive leaven of all the academic disciplines.

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## Evangelicals are becoming more aware . . . cont'd

tribution to it, and so on.

**C.C.:** Which issues do you think need to be talked about first? Which deserve priority?

**Tarr:** One of them has to be our society's preoccupation with consumerism and with the constant increase in the gross national product, which is almost a fundamental of faith in some circles today. We've got to come to grips with that. What is the nature of society? What are the items that should be getting our attention instead of just taking care of little housekeeping things?

**C.C.:** With respect to the whole worship of the gross national product that we have in North America and Western Europe: when I listen carefully to what goes on in evangelical churches particularly, I often detect that they really believe in free enterprise and market economy in the same way that many capitalists and Christians equate capitalism and Christianity. How do you change those people's mind if it isn't so?

**Tarr:** Well, if they're truly evangelical, I think we have to

keep confronting them with the Scriptures. It seems to me that what they're advocating is not in the Scriptures. It's an unthinking acceptance of what many commentators call social Darwinism, and that is the law of the jungle and the survival of the fittest applied in the biological realm. Darwin's associate Herbert Spencer said, in effect, "Let's carry that over in the marketplace and in the economic realm. The survival of the fittest and the law of the jungle apply." And here we have the anomaly — I find it preposterous — that the greatest advocates of that today are evangelicals who would reject biological Darwinism.

**C.C.:** How do you think that emerged?

**Tarr:** It must be that we have actually not gone back in reality to what we say is our source document. We've been giving lip service to that source document, the Scriptures, and we haven't gone back to apply it rigorously. I think that probably a very cursory reading of the Sermon on the Mount or

the Prophet Amos might be a very healthy antidote.

**C.C.:** Do you think that trend can be reversed?

**Tarr:** Yes, I do. And in fact one of the speakers at the Baptist World Alliance made an interesting statement. He said that often one of the precursors of revival was that things get so bad that even devout Christians say, "They can't possibly change." He said, in the past that often has been the precursor of revival. I think that's true.

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## Dr. Kuyper schreef over het vasten

Kuyper vraagt niet alleen: wat zegt de Schrift? maar ook: wat zeggen onze vaderen? „Wat zegt de Schrift”, is natuurlijk de eerste vraag die in onze kring gesteld wordt als een of andere zaak ter sprake komt. En het is altijd fout om tot een conclusie te komen zonder deze vraag te stellen. Soms komt het voor dat de Schrift over een bepaalde zaak niet spreekt. Dan was onze synode zo wijs om te zeggen: er was niet voldoende bewijs uit de Schrift aan te voeren voor deze of die uitspraak. Maar er werd eerst nagegaan: wat zegt de Bijbel in deze zaak? Pas daarna kan men gaan vragen: hoe heeft de kerk van alle eeuwen er over gedacht, heeft ze ook iets daarover gezegd. En wat hebben onze vaderen, wat hebben b.v. de reformatoren er over te berde gebracht.

Daarom vraagt Kuyper dat ook in het derde hoofdstuk getiteld: de leer onzer vaderen. En hij komt tot de conclusie: onze vaderen hebben de godvruchtige praktijk van het vasten hersteld in haar oorspronkelijke zuiverheid, d.w.z. ontdaan van de menselijke bepalingen, waar onder Rome de ernst van het vasten verloren had doen gaan, en daardoor weer doen uitkomen wat, naar de eis van Gods Woord, de praktijk van een Gode welgevallig vasten was.

Luther, Calvin, al onze Reformatoren, heel het geslacht der vrome helden, die onze strijd gestreden hebben, behielden het vasten in die gezuiverde vorm, ook voor zichzelf, ook in hun persoonlijk leven. In alle kerkelijke verordeningen, hetzij van Lutherse, hetzij van Hervormde zijde, wordt het vasten als bestanddeel van de praktijk der godzaligheid aangeprezen, soms bevolen. En Kuyper citeert maar: „Calvijn, die in het vierde boek van zijn „Institutie” zo uitvoerig geschreven heeft over het nut van het vasten; en Joh. à Marck, die in zijn „Mech der heilige Godegeleerdheid” een boek uit de laatste tijd van de bloei der vaderlandse kerk op dat vasten de nadruk legde; en niet te vergeten de beroemde hoogleraar van Maastricht, die in de dagen van Willem de Derde aan de Utrechtse Academie doceerde.”

En Kuyper merkt het volgende op: „Kon bij Calvijn nog het vermoeden rijzen, of wellicht nawerking van de Roomse zuurdesem hem belet op doortastende wijze met de Roomse inzettingen te breken, bij van Maastricht valt ook die bedenking weg. Hij was uit het vierde geslacht na de Hervorming, met een Gereformeerde kerkpraktijk van meer dan een eeuw achter zich, en had in de Gereformeerde gezinnen de vruchten van deze praktijk der godzaligheid gezien. Hoe hoog nu Van Maastricht het vasten nog stelt, blijkt reeds terstond uit deze definitie: „Het vasten noemen wij terecht een godsdienst, die ons van God voorgeschreven is tot Zijn verheerlijking”.

Het verloop van het vasten deelt hij in drie stukken: „De Voorbereiding er van, het vasten zelf, en de nawerking”. En dan citeert Kuyper de uitwerking van deze drie punten. Hij vergeet ook niet op te merken dat Voetius in zijn prachtig werk over het Gereformeerde Kerkracht „breder dan iemand anders over het gereformeerde vasten heeft gehandeld”. Wat leerden onze vaderen? Ze waarschuwden tegen misbruik, Van Maastricht even sterk als Calvijn, maar zij waren het er over eens dat vasten volgens de Schrift behoorde tot de praktijk der godzaligheid, en dat blijkt ook wel uit de uitspraken van verschillende synoden.

In zijn Catechisatie over de Heidelbergse Catechismus heb ik Voetius' uiteenzetting over de praktijk van de vastendagen, en zijn verwerping van de vastelavont bij het schrijven van dit artikel nagelezen (II, blz. 1217-1227) Voetius verdedigt het vasten tot en met.

In het supplement der Acten van de Middelburgse Synode van 1581 leest men: Hoe men de vastendagen houden zal? Antwoord: „De gemeente zal het gewone gebruik der spijzen mitgaders de handelingen tot dit leven dienende, onderlaten, en de ganse dag tot omrent de avond toe met het lezen en aanhoren van het Goddelijk Woord, vurige gebeden en andere heilige oefeningen doorbrengen”.

En in gelijke zin had men geoordeeld op de Synode te Dordrecht in 1574: „Op vast- en biddagen moet men de eenheid op de volgende wijze verwerkelijken: De gemeente moet worden opgeroepen tot de eredienst, een tekst zal worden voorgelezen uit het Woord van God en die moet worden uitgelegd. Ook moeten er voor en na vurige gebeden worden opgezonden. En om dit beter te kunnen doen moet de gemeente vermaand worden om zich te onthouden van spijzen en drank en andere dingen die anders toegelaten zijn. En ze moeten ook in de Tempel (Gods Huis) blijven”.

Kuyper voegt hier aan toe: opmerkelijk is de bepaling van de Synode van 1578: „Het zal raadzamer zijn het vasten op andere dagen dan op de „Sondach” te houden”. Voigens het getuigenis onzer historie, schrijft Kuyper, lag in deze vast- en biddagen beter verweer tegen de vijand dan in de Delftse en Amsterdamse arsenalen. Ook beter verweer tegen de „sleenvijand” dan in de schatkamers van vermaan en betoog.

J. VanHarmelen

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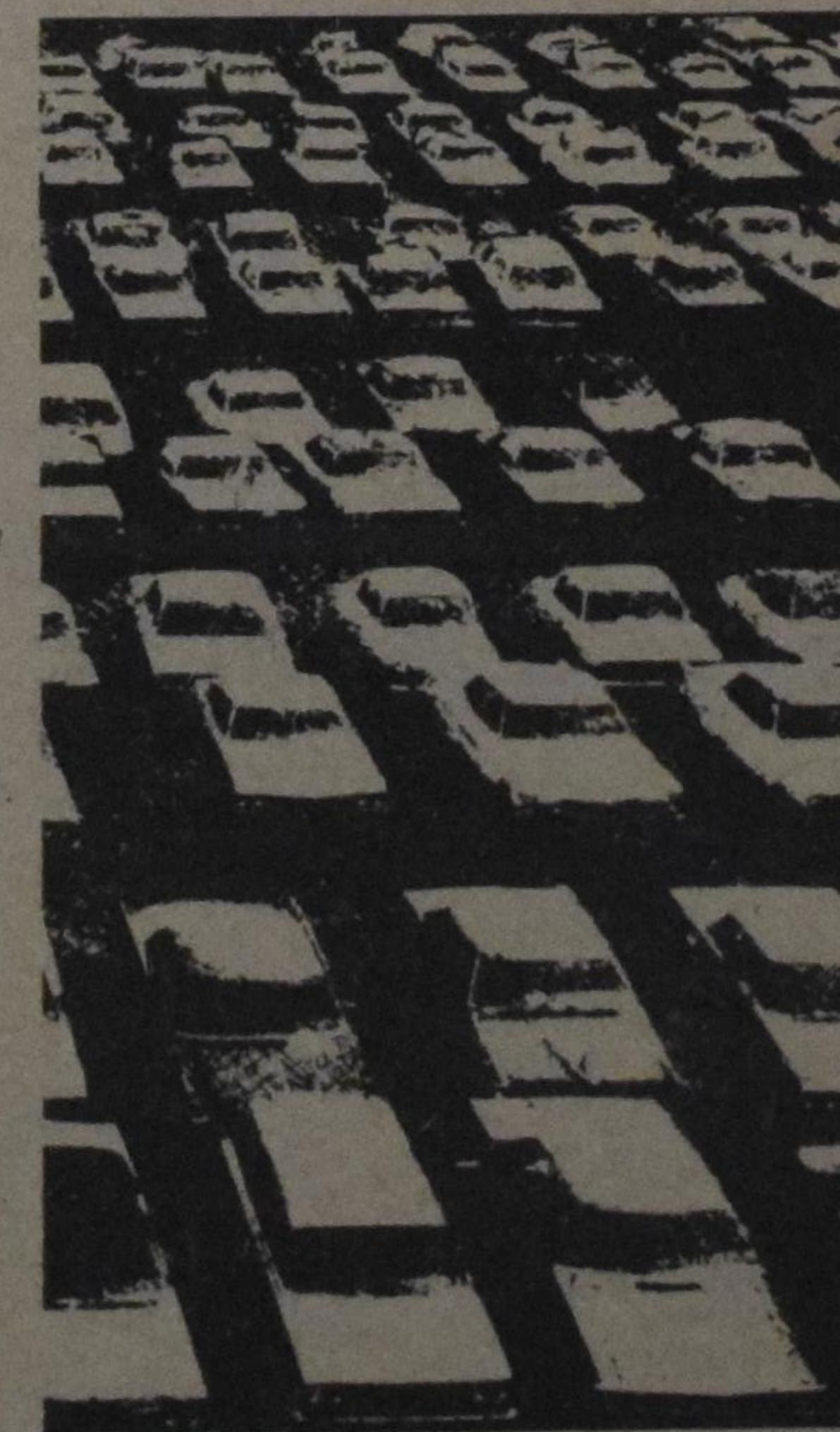
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## THANKS

**DEKRAKER:** With thanks to the Lord for all those years together, Mr. and Mrs. Abraham DeKraker, Langton, ON, express their thanks for the many cards received with our 50th Wedding Anniversary.

**SUK:** We want to express our deepest thanks and appreciation to our children, relatives and friends who made the celebration of our 25th Wedding Anniversary such a memorable experience. Most of all, we thank our covenant God for his love and grace. Great is his faithfulness!

Rev. and Mrs. Wm. Suk,  
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**VERBRUGGEN:** We wish to express our sincere thanks to our children, grandchildren, relatives and friends for making our 45th Wedding Anniversary such a happy occasion. Also thanks for the gifts, flowers and many cards. Above all we thank our Lord who has given so many blessings all these years.

Mr. and Mrs. C. Verbruggen,  
St. Catharines, ON

## BIRTHS

**ASHLEY:** John and Rita thank God for the safe arrival of their first born, a precious daughter, TAMARA LEE, 7 lbs. 13 oz., on September 16, 1980. 6th grandchild for Mr. and Mrs. Peter Hoiting, Oakville, ON and 17th grandchild for Mrs. Elva Ashley, Milton, ON. 20th great-grandchild for Mr. and Mrs. S. Hoiting, Woodstock, ON.

551 Hager Ave., Burlington, ON L7S 1P4.

**BERGSHOEFF:** Harry and Annie praise God for entrusting to our care another son, MARK JONATHON. He was born on September 19, 1980, weighing 8 lbs. 5 oz. A brother for Joy, Daniel and Matthew. 15th grandchild for Mrs. P. Bergshoeff of Stoney Creek, ON, and 14th grandchild for Mr. and Mrs. W. De Vries of Jarvis, ON.

1889 Hunter St., Sudbury, ON P3E 2S5.

**BOUMA:** Keith and Brenda Bouma announce with deep gratitude to the Lord who made all things well, the birth of their first child, AMY JUNE on September 2, 1980. Third grandchild for Rev. and Mrs. Gerard Bouma of Grand Rapids, MI and 10th grandchild for Mr. and Mrs. William Luckenbill of Fort Dodge, IA, Lakewood Mobile Home Park, 37 Highway 300, #88.

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**MIEDEMA:** George and Joyce announce with joy and thankfulness that God has blessed our lives with a beautiful little girl. We have named her, JOLENE DANIELLE. She arrived September 25, 1980, weighing 8 lbs. 9 oz. She is a sister for Jeremy and Jordan and the 14th grandchild for Mr. and Mrs. P. DeWaard and the 25th for Mr. and Mrs. L. Miedema.

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## BIRTHS

**PASMA:** "O give thanks to the Lord for he is good" (Psalm 136:1). With great joy, Jack and Aurelia announce the birth of another daughter, KELLY ROXANNE on September 18, 1980. Excited sisters and brother, Jennifer, Chandra and Chad. Proud grandparents are Mr. and Mrs. Ralph Vander Vaart of Smithers, BC and Mr. and Mrs. Thomas Pasma of Springfield, ON.

**VELDHUIZEN:** With thanks to God, we joyfully announce the birth of our 3rd child, a daughter, SHERRI LYNN. She was born, September 17, 1980, and weighed 9 lbs. She is a welcome little sister for Jon and Bryan. 3rd grandchild for Mr. and Mrs. J. Veldhuizen of Wainfleet and 9th grandchild for Mr. and Mrs. I. Veldstra of Hamilton. Proud parents are Art and Marg Veldhuizen, 14 Parkdale Cres., Fonthill, ON

**VERHULP:** We, Arnold and Anita, praise God for greatly enriching our lives with the birth of our first child, a daughter, RACHEL AMY, born September 18, 1980, weighing 7 lbs. 5 oz. First grandchild for Mr. and Mrs. T. Verhulp, Listowel, ON and Mr. and Mrs. K.D. Holman, Melbourne, ON. First great-grandchild for Mr. and Mrs. W. Burgler, Alliston, ON, Mr. and Mrs. D. Vander Ploeg, Chilliwack, BC, Mr. and Mrs. F. Holman, Holland and Mrs. T. Verhulp-Verschoor, Holland. First great-great-grandchild for Mr. J. Spanninga, Holland.

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**VOORBERG:** Roy and Janet (nee Eyk) thank the Lord for the safe arrival of their second child, a daughter, SANDRA MICHELLE, born September 22, 1980. A little sister for Lorraine and a grandchild for Ralph and Lottie Eyk and Bert and Cora Voorberg, all of Beamsville, ON.

120 Springside Dr., Hamilton, ON L9B 1M7.

## MARRIAGES

**BOOY-VAN RYN:** Mr. and Mrs. Geert Booij of Mississauga, ON and Mr. and Mrs. Jasper Van Ryn of Lisle, ON, are happy to announce the marriage of their children, ARLENE and JACK. The ceremony will take place, the Lord willing, on Friday, October 10, 1980 at 6:30 p.m. in the Clarkson Chr. Ref. Church. Rev. H. Lunshof officiating.

Future address: R.R.#1, Lisle, ON L0M 1M0.

**ELGERSMA-DE BOER:** Mr. and Mrs. A. Elgersma of Caistor Centre, ON and Mr. and Mrs. R. De Boer of York, ON are happy to announce the forthcoming marriage of their children, HELEN ANN and BEN. The ceremony will take place, the Lord willing, in the York Chr. Ref. Church on Saturday, October 11, 1980, at 4 p.m., with Rev. P. Stel officiating.

Future address: Box 1, Group B, 2303 Woodburn Rd., Binbrook, ON.

## MARRIAGES

**KOUWENHOVEN-KAP:** With praise and thankfulness to God, we, the children, would like to announce the forthcoming marriage of our father, JOHN KAP to NEL KOUWENHOVEN, from Toronto, on October 11, 1980. May God grant you both happiness.

With love and congratulations from your children:  
Henny & Rob Droepe  
Frank & Vicki Kap  
Burt & Liz Lammers  
Brian Keanie  
Mieke & Martin Postma  
Carl & Helen Kap  
Sue Kap

**KEMPES-VENEMA:** Mr. and Mrs. Tom Kempkes of Sheddron and Mr. and Mrs. Peter Venema of St. Thomas are happy to announce the marriage of their children, HELEN MARGARETHA and CHARLES GEORGE. The ceremony will take place, the Lord willing, on Saturday, October 11, 1980 at 3 o'clock in the First Chr. Ref. Church of St. Thomas, ON. Rev. G.D. Mouw officiating. Future address: 276 East St., Pt. Stanley, ON N0L 2A0.

**MAAN-BOVENBERG:** With thankfulness to the Lord we, JOANNE and FRANK, together with our parents, Mr. and Mrs. J. Maan of Newmarket, ON and Mr. and Mrs. H. Bovenberg of Huttonville, ON, are pleased to announce the forthcoming marriage. The wedding ceremony will take place, the Lord willing, on November 1, 1980, at 4:00 p.m. in the Second Chr. Ref. Church, Brampton. Rev. P. De Bruyne will be officiating.

Future address: Huttonville, Post office, ON

**PIERIK-FEENSTRA:** With joy and gratitude we announce the marriage of our children, SUE and ED, the Lord willing, at 1:00 p.m. on Saturday, October 18, 1980 in the Meadowvale Community Chr. Ref. Church, 2630 Inlake Crt., Mississauga, ON. Rev. Henry Lunshof officiating. Mr. and Mrs. C.J. Pierik, Montreal, PQ, and Mr. and Mrs. H. Feenstra, Oakville, ON.

Future address: 2170 Bromsgrove Rd., Unit 56, Mississauga, ON L5J 4J2.

**VAN WIEREN-HEUTINK:** In the spirit of Christian joy, Mr. and Mrs. Wm. Van Wieren, Arva, ON, and Mr. and Mrs. J. Heutink, Lynden, WA, announce the marriage of their children, WILMA JOAN and EDWARD BOS. The ceremony will take place, D.V., on October 11, 1980 at 3:30 p.m. in the First Chr. Ref. Church, London. Pastor A. Beukema officiating.

Future address: 2904 Marshall S.E., Apt. #E17, Grand Rapids, MI 49508.

**VERDUN-RIEWALD:** John and Jessie Verduyn of Dundas are pleased to announce the forthcoming marriage of their daughter, DOROTHY DIANA to SID, son of Cornelius Riewald. The Lord willing, the ceremony will take place on October 11, 1980, at 4:00 p.m. in the Burlington Chr. Ref. Church, (3422 New St.), Rev. J.J. Hoytema officiating.

Future address: 269 West 5th St., Hamilton, ON L9C 3N9.

## ANNIVERSARIES

1955 October 8 1980  
With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of,  
KURT and JEAN DEGRAAF  
(nee Gribben)

This joy is shared by their children, Carol — at home  
Scott — at home  
Wayne — at home  
Also shared by,  
Mrs. Ann DeGraaf  
Mrs. Margaret Gribben  
R.R.#1, Mt. Pleasant, ON N0E 1K0.

1950 October 12 1980  
Zwolle Huttonville  
We are happy to announce the 30th Wedding Anniversary of our parents.

EVERT and TINE DE RUITER  
(nee de Vries)

The Lord has blessed Mom and Dad with 30 years of togetherness and growth. He has allowed them to share their love and wisdom with us. Our prayer is that the Lord will continue to strengthen and guide them, and keep us together for many more years.

With love from,  
Tom & Debbie: Michael — Pembroke  
Jennifer — Bowmanville  
Brian — at home  
Home address — Huttonville P.O., ON L0J 1B0.

1945 1980  
Sneek, (FR.) Jarvis, ON  
Hymn 376: 1: "O Christ, our hope, our heart's desire, Redemptions' only spring! Creator of the world art thou; Its Saviour and its King." With joy and thankfulness to our Lord, on October 18, 1980, we are proud and happy to announce the 35th Wedding Anniversary of our dear parents.

GERRIT and ZUSTER HOGETERP  
(nee Wijnja)

We pray that the Lord will continue to bless them in good health and happiness in the years ahead. Best wishes from their children, Wilma & Peter Wamsteeker — Mississauga, ON

Peter & Gretha Hogeterp — Welland, ON

Ben & Jeanette Hogeterp — Simcoe, ON

Ruth & Wally Zandberg — Caledonia, ON

Karl & Lynne Hogeterp — Cheapside, ON

Audrey & John Miedema — Waterford, ON

Beverley (at home) — Jarvis, ON

and 9 grandchildren

There will be open house reception and entertainment on Monday, October 20, 1980 from 7:30-10:00 at Ebenezer Chr. Ref. Church in Jarvis, ON. Everyone welcome. Best wishes only.

Home address: R.R.#1, Jarvis, ON N0A 1J0.

Schoonoord, DR. Woodstock, ON 1935 September 23 1980  
With thanksgiving to God, we were privileged to remember, with our dear parents and grandparents,

JAN and MARIA KOOPS  
(nee Lamberts)

that our faithful God has blessed them with 45 years of married life. We deeply appreciate their love and care and Christian example and influence in our lives. May the Lord bless you and keep you now and always.

With love from all of us:

Ralph & Anne Koops; Jeffrey, Randall, Marsha, Joel — Chatham

Hazel & Andrew Siderius; Marvin, Mark, Maria — Brampton

Anne & Don Houseman; Donnie — Grand Rapids, MI

Wilma & Clarence Sol; Karen, Kevin, Sherrie, Dwayne — Stratford

Harry Koops — Grand Rapids, MI

Home address: 73 Earls Court Cres., Woodstock, ON N4S 5H2.

## ANNIVERSARIES

"Great is thy faithfulness, O God, our Father."

1955 1980  
With thankfulness to our Lord, our parents and grandparents,

GERRIT JAN and JOHANNA GORIS  
(nee Smink)

hope to celebrate their 25th Wedding Anniversary on October 14, 1980. Betty & Dave Buis; Gregory, Timothy — Mt. Brydges, ON Jerry & Linda; Lacombe, AB Nancy & Hubert — Edmonton, AB Henriett — at home Geoffrey — at home Loraine — at home Home address: 339 Adelaide St., Mt. Brydges, ON N0L 1W0.

With great joy and thanksgiving to our God, we announce the 30th Wedding Anniversary of our parents.

TJEERD and ALICE KRAAY  
(nee Woldhuis) on October 25, 1980. We pray that God will continue to sustain them in the years ahead for each other and for all of us.

Irene Kraay — Burnaby, BC Agnes & Harry Prins; Cindy, Stephen, Keith — Lacombe, AB Ed & Linda Kraay; Jesse — Blackfalds, AB Janet & Phil Ryskamp — Calgary, AB Wilma Kraay — Lacombe, AB Home address: R.R.#4, Bowmanville, ON L1C 3K5.

1955 1980  
"And the Lord will guide you continually" (Isaiah 58:11a). It is with joy in our hearts and thankful gratitude to the Lord, that on October 7, 1980, we celebrated the 25th Wedding Anniversary of our parents.

HERMAN and EVE KUGEL  
(nee Groendyk)

We pray that the Lord will bless them in the years ahead. Love and congratulations from their children and grandchildren.

Ann & Jerry Jansen; Jennifer, Jeremy — Belleville, ON Joyce & Lance Jeffrey — Belleville, ON

Ken — at home Sharon — at home Elaine — at home Anita — at home Laureen — at home There was an open house on Sunday, October 5, 2:30-5 p.m., at their home.

Home address: 18 College St. W., Belleville, ON K8P 2G2

1955 1980  
With thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

WILLIAM and RUBY LEISTRA  
(nee Kloostra) on October 21, 1980.

With congratulations and love: Jack, Janet, Aaron & Leah Pilon

Marlene Leistra & Bill Wymenga

Peter Leistra & Debbie Hoekstra

Don & Yvonne Dreise

Brenda Leistra

An open house will be held at First Chr. Ref. Church, Chatham, ON, on October 25, 1980 from 2 till 4 p.m.

Home address: R.R.#4, Thameville, ON.

SHARE YOUR  
HAPPY EVENTS  
WITH OUR C.C.  
READERS!

Share your family news  
with our  
C.C. readers!

# Classified Advertising

## ANNIVERSARIES

Deinum, Fr. Vars, ON  
1945 1980  
With praise and thankfulness to the Lord, we announce the 35th Wedding Anniversary of our parents and grandparents.

DAN and MARY MOLLEMA  
(nee Dijkstra)

on October 4, 1980.

With love from their children:

Sylvia and Art Stenfert; Kevin, Kristianna, Kyle — Navan, ON

Pat & Clarence Alblas; Andy, Amy, Jimmy — Riverdrive Park, ON

Hank & Elaine Mollema — Ottawa, ON

Cor Mollema — Vars, ON

Donald & Maryvonne Mollema; Andre — Ottawa, ON

Open house was Saturday, October 4, 1980 at their home: R.R.#1, Vars, ON

1945 October 18 1980

With thankfulness to God, we hope to celebrate, on October 18, 1980, the 35th Wedding Anniversary of our parents and grandparents.

MARTEN and HENDRICA  
MYWAART  
(nee Van Dommelen)

That the Lord will continue to bless them in years to come is the hope of their children.

Coby & Jim; Kimberly, Michelle — Caledonia, ON

Catharina & Stuart (boy friend) — Vancouver, BC

John & Anna-Marie — Fort McMurray, AB

Martin — Fort McMurray, AB

Open house will be held at Maranatha Chr. Ref. Church, Belleville, ON, on Saturday afternoon, October 18, from 2-4 p.m.

Home address: R.R.#5, Belleville, ON K8N 4Z5.

1940 October 2 1980

Genesis 24: 65

With joy and thanksgiving we celebrated with our parents and grandparents, their 40th Wedding Anniversary.

HENK and ANNA OUDERKERK  
(nee Schering)

With love from

Marg & Lyle Murry; Annemarie & Dave Robertson — Trenton, Doreen, Alberta, Krista, Shelley, Sherri Linn, Becky — Sarnia

Ludy & Sylvia Oudekerk; Arlene, Lawrence, Shirley — Strathroy

Tom & Connie Oudekerk; Donnie, Jason — Ilderton

Home address: R.R.#1, Strathroy, ON N7G 3H3.

Krabbendijke Aylmer  
1945 1980

Isaiah 49:10  
"For he who has pity on them, will lead them."

On October 25, 1980, the Lord willing, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

TONY and CORRIE VAN RHEENEN  
(nee Cok)

Thank you Mom and Dad for your love and guidance. We pray for God's blessings; that you may be able to continue your task in his kingdom.

Marge & Bill De Jong; Paul, Scott, Duane, Michelle — Norwich, ON

Edith & Dave Spooner; Chatham, ON

Peter & Karen Van Rheenen; Melinda — Edmonton, AB

Margaret — Aylmer, ON

Sylvia — Aylmer, ON

Home address: 88 Elk St., Aylmer, ON.

**Effective  
November 1**

The cost of

**Family Announcements**

will be increased to the prices shown on page 15. Higher administration (handling) costs make this increase necessary.

## ANNIVERSARIES

1955 Neerlandia, Alberta 1980  
With thankfulness to the Lord, we wish to announce the 25th Wedding Anniversary of our parents.

CLARENCE and ANN TIEMSTRA  
(nee Strydhorst)

on October 7, 1980. We pray that the God of love will reign in their lives, and give them many more years together.

With love from:

Phil & Carolyn Tiemstra; Jill Lyn — Neerlandia, AB

Ron & Roberta Biel — Lacombe, AB

Bernie

Kevin

Steve

1935 1980  
On Saturday, November 1, 1980, we hope to celebrate with our dear parents and grandparents.

LUPPO BEREND and LEMINA  
ZUIDERVEEN  
(nee Wilting)

the occasion of their 45th Wedding Anniversary. "O give thanks to the Lord for he is good, for his mercy endureth forever."

Thea & Bert Pennings — Carrying Place, ON

Ann & John VandeKemp — Kingston, ON

John & Tannie Zuiderveen — Edwards, ON

Gayle & Rodger Lenone — Ottawa, ON

John & Mary Zuiderveen — Edmonton, AB

and 13 grandchildren

Open house from 2:30-5:00 p.m. in the Calvin Chr. Ref. Church, Merivale Rd., Ottawa, ON. Best wishes only.

Home address: 23 Meadowlands Dr., Ottawa, ON K2G 2R3.

## OBITUARIES

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8: verse 38 & 39).

On Sunday, September 21, 1980, our Lord called home our beloved husband, father, grandfather and great-grandfather.

SIMON APPERLOO  
at the age of 68 years.

Sadly missed by his wife Hilda and children,

Ron & Bea Apperloo — Abbotsford, BC

Tina Rozendal — Charlottetown, PE

Clarence & Jenny Tuin — Abbotsford, BC

Ted & Edith Apperloo — Abbotsford, BC

Gerrit & Lize Apperloo — Smithers, BC

Leo & Cheryl Apperloo — Mission, BC

27 grandchildren & 3 great-grandchildren

Home address: 2824 Laurnell Cres., Abbotsford, BC V2S 3L3

Suddenly during a car accident, on September 16, 1980, the Lord took back our son and brother,

FRED HIEMSTRA  
at the age of 20.

Dear son of Fred & Aartje Hiemstra (Mulder)

Dear brother of:

John & Alice Hiemstra (Venema)

Albert

Bill

Rita

Arnold

Henry

He will be missed by all of us but our comfort is in the Lord, whose promises are sure.

Home address: R.R.#3, Kingston, ON K7L 4V2.

## OBITUARIES

We mourn in sympathy with Aartje and Fred Hiemstra and their children in the loss of their dear son, brother and brother-in-law.

FRED HIEMSTRA

whom the Lord called home on September 16, 1980, as the result of an accident. Our prayers for God's strength and comfort are with his family who could sing, "We give thee but thine own."

His grandparents:

Mr. & Mrs. A. Mulder

aunts & uncles:

Gysje & Teus van Dyk

Ali & Bill Pater

Jan & Corrie Mulder

Willy & Jim Jansen

Tina & John Ebbers

Cobi & Jack Claessen

Sherri & Frank van der Wilp

Pat & Gerry Kvist

Bev & Ken van der Eems

and cousins

1922 1980

Very much enjoying and thankful to God for life given here on earth, especially the last extra seven years that were added after serious illness came, the Lord took not at our, but his appointed time on Tuesday, September 23, 1980, his tired child, our dearly beloved husband, father and grandfather.

JOHN (JAN) SCHEERHOORN

at the age of 58.

He will be missed by us all. But our comfort is in the Lord who let his last farewell be "Till we meet, at Jesus' feet."

"Not what my hands have done can save my guilty soul. Not what my toiling flesh has borne can make my spirit whole. Not what I feel or do can give me peace with God. Not all my prayers and sighs and tears can bear my awful load. Thy grace alone, O God; To me can pardon speak" (Psalter Hymnal 389: 1, 2, 3).

Wife:

Jurina Scheerhoorn (nee Vander Velde)

Children:

Minnie & Gerry Huinink

Henry & Wendy

Alice Joanne

John William

Grandchildren:

Renee Joan

Gerry William

Joanne Eileen

Nathan John

R.R.#4, Woodstock, ON

After a lengthy illness it pleased the Lord to take home his child,

JOHN SCHEERHOORN

on September 23, 1980, at the age of 58.

Dear brother, brother-in-law, and uncle,

Jacob & Jantje Horinga (Sheerhoorn)

Wiebe & Sally Horinga & family

Hank & Betty Horinga & family

Geert & Jitske Horinga & family

Fred & Jeannette Scheltema & family

Henry & Grace Kikkert & family

Bill & Margaret Horinga & family

May our God of grace comfort Rene and children and assure them of his promises in the resurrection of our Lord.

On September 27, 1980, our Lord called home to be with him, our dear beloved father, grandfather, and great-grandfather,

GELT SIETSE VISSER

at the age of 80.

Dear husband of Aukje Visser-Van Meekeren — Damwoude (Fr.) — Holland.

Dear father of:

Sietse & Jula Visser — Woodstock, ON

Dear grandfather and great-grandfather of:

Gerald & Wilma Visser; Curtis — Ancaster, ON

Philip & Shirley Visser — Owen Sound, ON

Howard Visser — Toronto, ON

320 Finkle St., Woodstock, ON N4S

3E5.

For more information call:

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774-4077 (evgs.)

## OBITUARIES

# Classified Advertising

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**DAIRY, 198 ACRES**, large quota, free-stall barn, liquid manure and slatted floors, over 100 registered Holsteins, extensive line of machinery, executive-style home.

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**703 ACRES**, 3 sets of buildings, good cash crop, 4 mile radius.

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For more details call:  
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and ask for Doug Sheldrake  
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774-4611 (evgs.)

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in or near Orillia. 14 unit motel, \$175,000; Family restaurant, \$178,000; Nursing home, \$139,000; Marina, \$385,000; Variety store, \$110,000; Service station with snack bar, \$125,000; Cottages and Motel, \$119,000; and many other businesses available. For more information call:

**WALTER DEAN REAL ESTATE LIMITED**,  
107 Mississauga St. E., Orillia,  
705-325-6193,  
or Salesman:  
Henry Zwijs, (705) 326-4131.

## HELP WANTED

### JOB OPPORTUNITIES

Small firm requires persons for full-time employment in the construction and installation of greenhouse material. Applicants must be willing to travel. Please send resume to: Box #4549, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

## HELP WANTED

**WANTED FOR COUNTRY RESORT**: Husband and wife team. Man must have experience as cook and willing to train the woman to take charge of housekeeping. Apartment available. Wages negotiable. Please send resume to: Northumberland Heights Country Inn & Tavern, R.R.#5, Cobourg, ON K9A 4J8. Phone: 416-372-7500.

**HEAVY EQUIPMENT OPERATOR** needed. Phone: 403-362-4613. Brooks, Alberta.

## JOB WANTED

A 26 year old, conscientious and energetic single man from Holland is looking for a full year employment and lodging in Western Canada. Starting in March or April 1981. He has a diploma for residential lawn and garden design and a wide experience in landscaping and nursery work. Send inquiries before November 5 to: A. Wielemaker, R.R.#1, Trenton, ON K8V 5P4 or telephone: 613-392-1034.

## TEACHERS NEEDED

**REXDALE**: Timothy Chr. School, Rexdale, ON, will need a qualified grade 4 teacher — full- or part-time. Starting on or before January 6, 1981. Please contact the principal: Mr. H.K. Bergsma, for application forms. Telephone: 416-741-5770 (school).

## PERSONAL

Weduwnaar, arbeidersstand, 56 jaar, met twee kinderen, zoekt kennismaking met een degelijke, huiselijke vrouw. Kinderen geen bezwaar. Brieven onder #4552, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Single Christian woman, 27 years of age, would like to correspond and/or meet Christian gentleman 28-33 years old. Her interests are music, travelling and sports. Please write to: Box #4553, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

## PERSONAL

Chr. Ref. widow, 53 years-old, would like to correspond and meet with a sincere Christian man. Please reply to: Box #4527, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

## COTTAGES

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*Christian Resort*

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• Quiet Fall vacation  
• Spectacular Fall colours  
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BLUE WATER ACRES,  
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Ontario P0A 1K0.  
Telephone: 705-635-2880 or  
Toronto: 416-223-4012.

## BUSINESS

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Frankford, ON K0K 2C0  
Tel: 613-398-7326

## Reformation / Church History Conference

November 1, 1980

★ Maranatha Christian Reformed Church, South St., ★  
Cambridge, ON

Morning Session: 10:00 a.m. — Dr. Robert Godfrey: "Church history from Luther till 1800." (Lunch provided.)

Afternoon Session: 2:00 p.m. — Dr. Louis Praamsma: "Church history from 1800 till present."

Registration at the door — \$10.00 to cover expenses

Sponsored by the Reformed Fellowship of Canada Inc.

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Church through the pages of history • • •

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## LET'S PLAY CHESS

Editor: Pete Layer

### FIRST SERIES OF PROBLEMS IN OCTOBER

#844

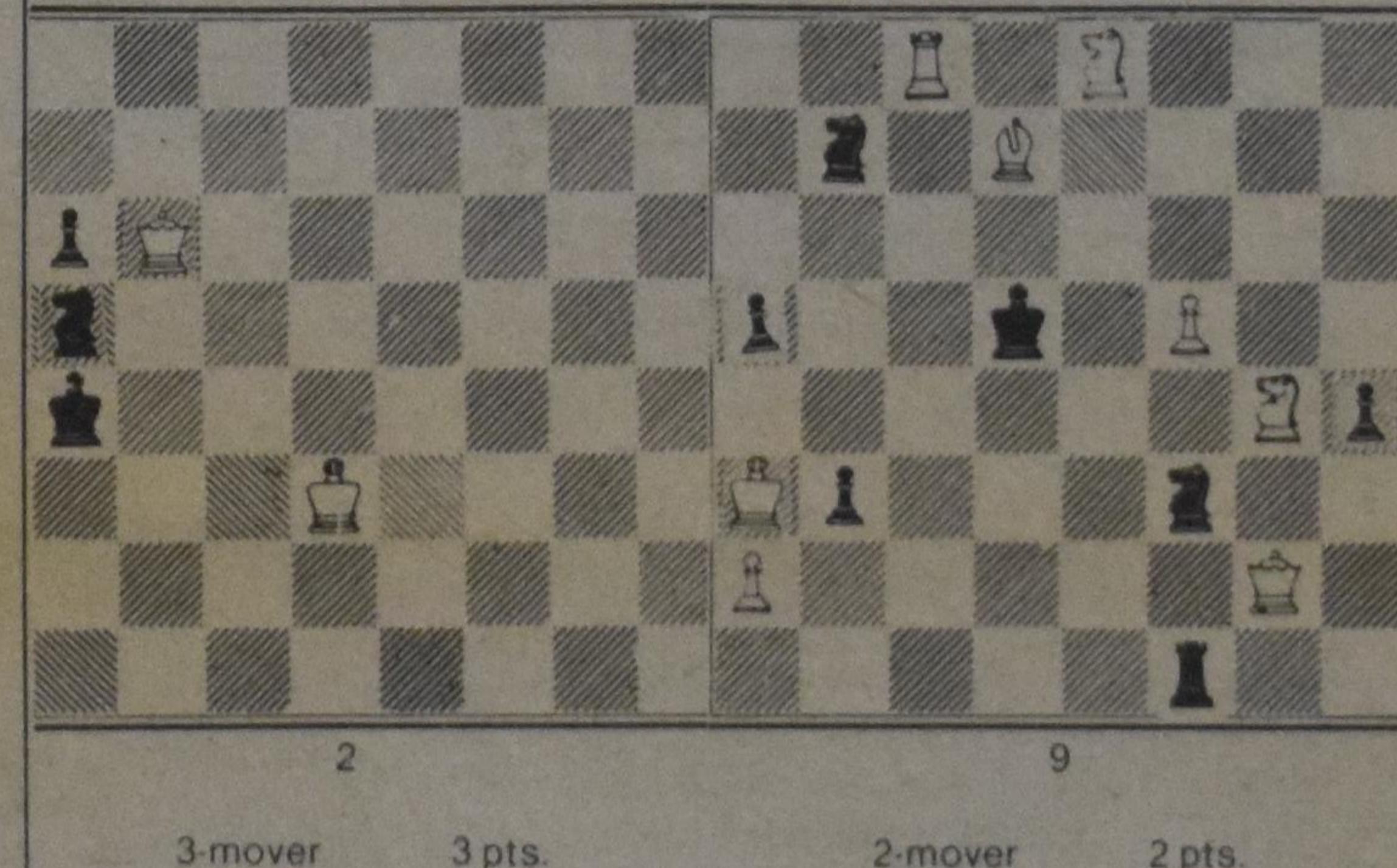
J. Knoppel  
Germany, 1941

#845

J. Paluzie,  
England, 1917

3

7



### Comments

1. Both problems show the Black King with a flight square. In one problem the square plays an important part in the theme, not so in the other.

2. The three-mover doesn't look very hard but watch out for the Black Knight. It can stop all but one of White's moves. Please give the full solution.

3. I was surprised to see so many variations in #845. I hope you will enjoy them. Please give the key and threat, if any.

4. The deadline will be given next week. If the postal service is slow in your area, don't wait for the second series. send these solutions in right away.

### SECOND SERIES OF PROBLEMS IN OCTOBER

#846

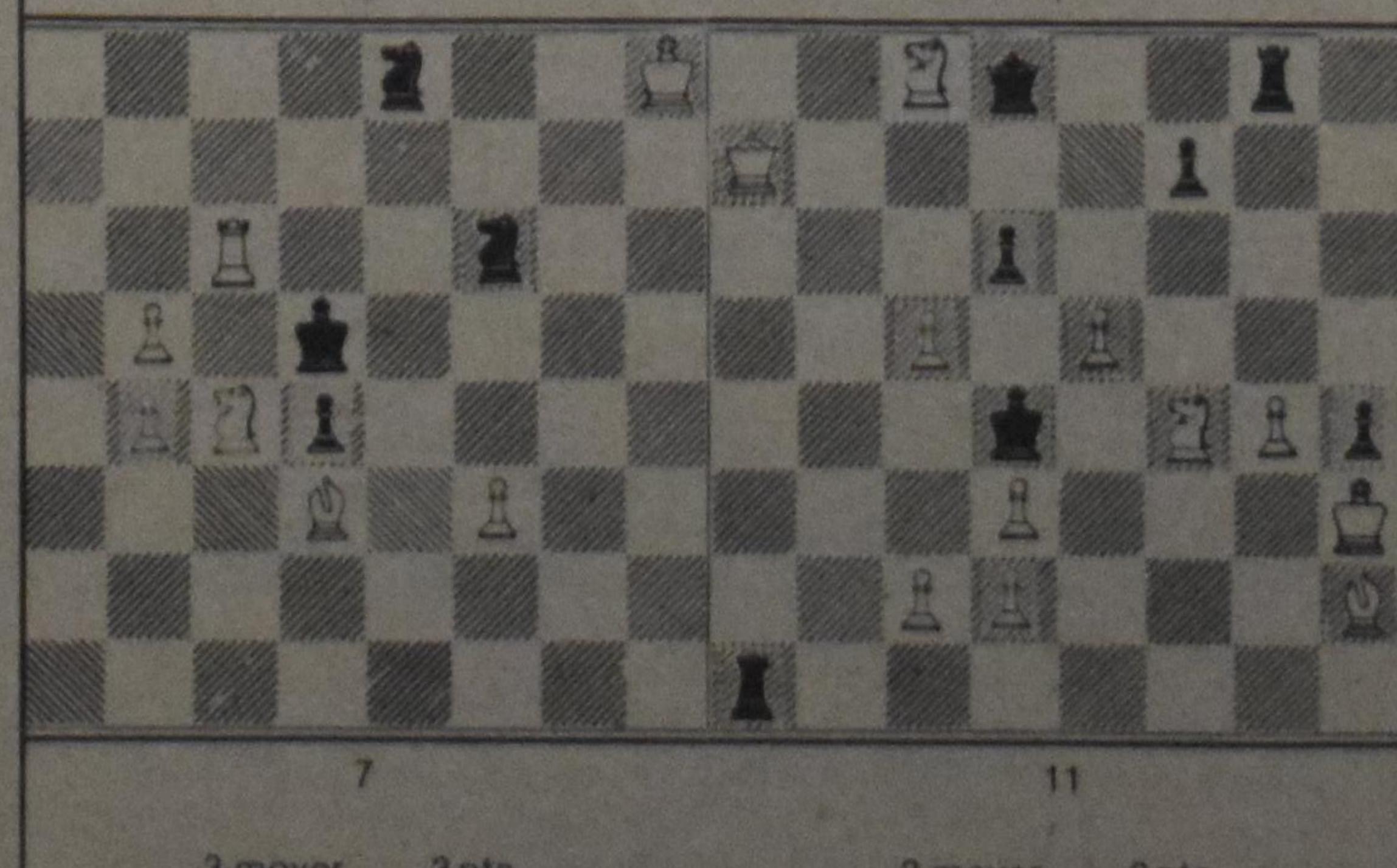
J.A. Russak,  
Russia, 1947

#847

R. Prete,  
Italy, 1970

4

7



### Comments

1. One of the attractions in chess problems is the interaction of different pieces. Black's defense is made up of Knights in #846, Rooks and Queens in #847. The type of play and interactions are correspondingly different, too.

2. Please give the Key, Threat and Variations for the three-mover, #846 and the Key and Threat, if any for #847.

3. The deadline for the October series is November 20 for those who live in Ontario and five days later for those who do not, postal situation permitting.

# EVENTS

## ATTENTION HOMEOWNERS

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## CALENDAR OF EVENTS

### Ontario

Sept. 24 Clinton: Focus on the Family film series in the Clinton District Chr. School, Princess St.

Sept. 25 Focus on the Family film series by Dr. J. Dobson, Mountainview Chr. Ref. Church, Grimsby, on seven consecutive Thursday evenings at 8 p.m.

Oct. 18 Annual meeting of the Committee for Justice and Liberty in Toronto. Speaker: Wilbur Sutherland, former executive director of Inter-Varsity Christian Fellowship. Topic: Continuity and Change — Public Justice in the Eighties, Little Trinity Anglican Church, 417 King Street, East, Toronto.

Oct. 23 Fall Rally of the South Western League of the Chr. Ref. Ladies' Societies. Starting at 10:00 a.m. in the Westmount Chr. Ref. Church, Strathroy, ON.

Oct. 25 Organ Concert by Andre Knevel at 8:15 p.m. at Christ Church Cathedral, James St., Hamilton, ON.

Nov. 1 AACCS Annual Meeting, 1:00 p.m., Medical Sciences Auditorium, University of Toronto. Presentation of Five Year Master Plan and Address by Dr. Calvin Seerveld, followed by reception at AACCS Building, 229 College St., Toronto.

Nov. 4- Dec. 16 Focus on the Family film series to be shown at the Maranatha Chr. Ref. Church of York, ON. Tuesday nights at 8:00.

Nov. 7 Canadian Christian Education Foundation fifth anniversary banquet featuring Dr. Joel Nederhood and music from Calvin College, including tenor soloist Prof. Carl Kaiser, the Chamber Orchestra, and student tenor soloist Eric Hobbs.

Oct. 23-24 Ontario Christian School Teachers Association convention, Hamilton District Christian High School, Hamilton.

Oct. 31 Reformation Day Rally at 8:00 p.m. in the Dunnville CRC with Dr. Robert Godfrey as speaker and in Toronto Second CRC with Rev. Gregg Martin as speaker.

Nov. 1 Reformation—Church History Conference in the Maranatha CRC, Cambridge, ON, 10:00 a.m. with Dr. Robert Godfrey and 2:00 p.m. with Dr. Louis Praamsma.

Nov. 1 Ontario Alliance of Christian Schools annual meeting, at Durham Christian High School, Bowmanville.

Nov. 1 AACCS Annual meeting at the Medical Sciences Auditorium, University of Toronto at 1:00 p.m.

Nov. 8 Fall Harvest Bazaar of the Stratford and District Christian School beginning at 10 a.m. Place: Kiwanis Community Centre, Riverside Dr., Stratford. Auction will be held at 3 p.m. Something for everyone!

Nov. 8 Fifth Singles Fellowship Day for single adults, widows, widowers and single parents at Ebenezer Christian Reformed Church, Trenton, ON. Workshops, games, banquet, recreation. Cost \$18.

Nov. 8 Lakewood Christian Camp, Jog-a-walk-a-thon in Sarnia, Chatham and London at 9 a.m.

Nov. 15 Ontario Christian College Association annual meeting beginning at 9:30 a.m. at Hamilton District Christian High School.

Nov. 15 Lakewood Christian Camp's annual membership meeting at 1:30 p.m. in Sarnia II Chr. Ref. Church. Banquet at 6 p.m. with Rev. S. Cooper speaker and Al Luke singer.

### Ambassadors in Concert

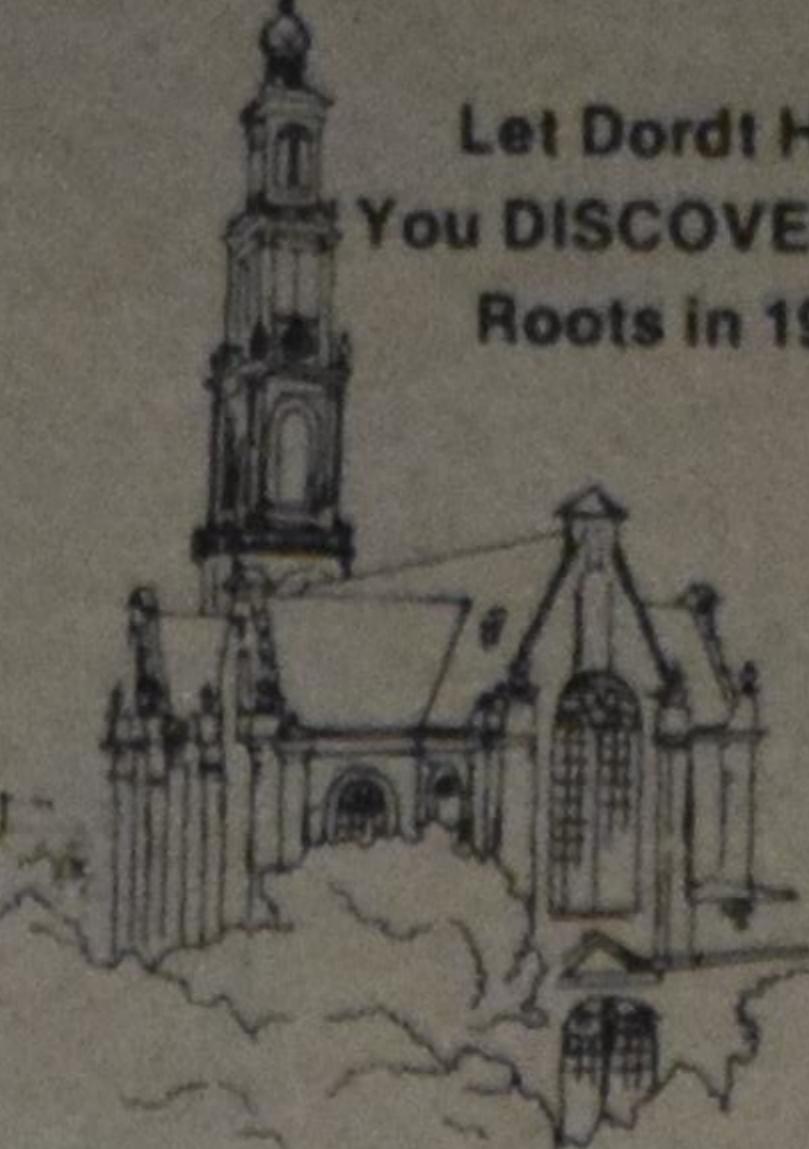
**Hamilton:** First Chr. Ref. Church, October 18, at 8:00 p.m.;  
**Cambridge:** Forward Baptist Church, October 24, at 8:00 p.m.;  
**Holland Marsh:** Chr. Ref. Church, November 8, at 8:00 p.m.;  
**Hamilton:** St. John's Presbyterian Church (Main St.), November 28 at 8:00 p.m.

### British Columbia

Nov. 21-22 The Department of Philosophy at Simon Fraser University will sponsor a seminar entitled "Moral Problems in Health Care," to be held at Hotel Vancouver, Vancouver, BC. Among topics to be dealt with are "Euthanasia," "Informed Consent," "Right to Know." For further information, contact the university's Continuing Studies department at 291-3298.

## NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Oct. 17	Wed. Oct. 15	Fri. Oct. 10-10a.m.	Thurs. Oct. 9-10a.m.
Fri. Oct. 24	Wed. Oct. 22	Fri. Oct. 17-10a.m.	Thurs. Oct. 16-10a.m.
Fri. Oct. 31	Wed. Oct. 29	Fri. Oct. 24-10a.m.	Thurs. Oct. 23-10a.m.



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## Reformation Day Rally

October 31, 1980 at 8:00 p.m.

★ "The history of the Reformation and its meaning for us today." ★

Dunnville, ON, Chr. Ref. Church — SPEAKER: Dr. Robert Godfrey (Prof. Westminster Seminary)

Toronto, ON, Second Chr. Ref. Church — SPEAKER: Rev. Gregg Martin (Pastor CRC, Dunnville)

Everyone is invited!!!

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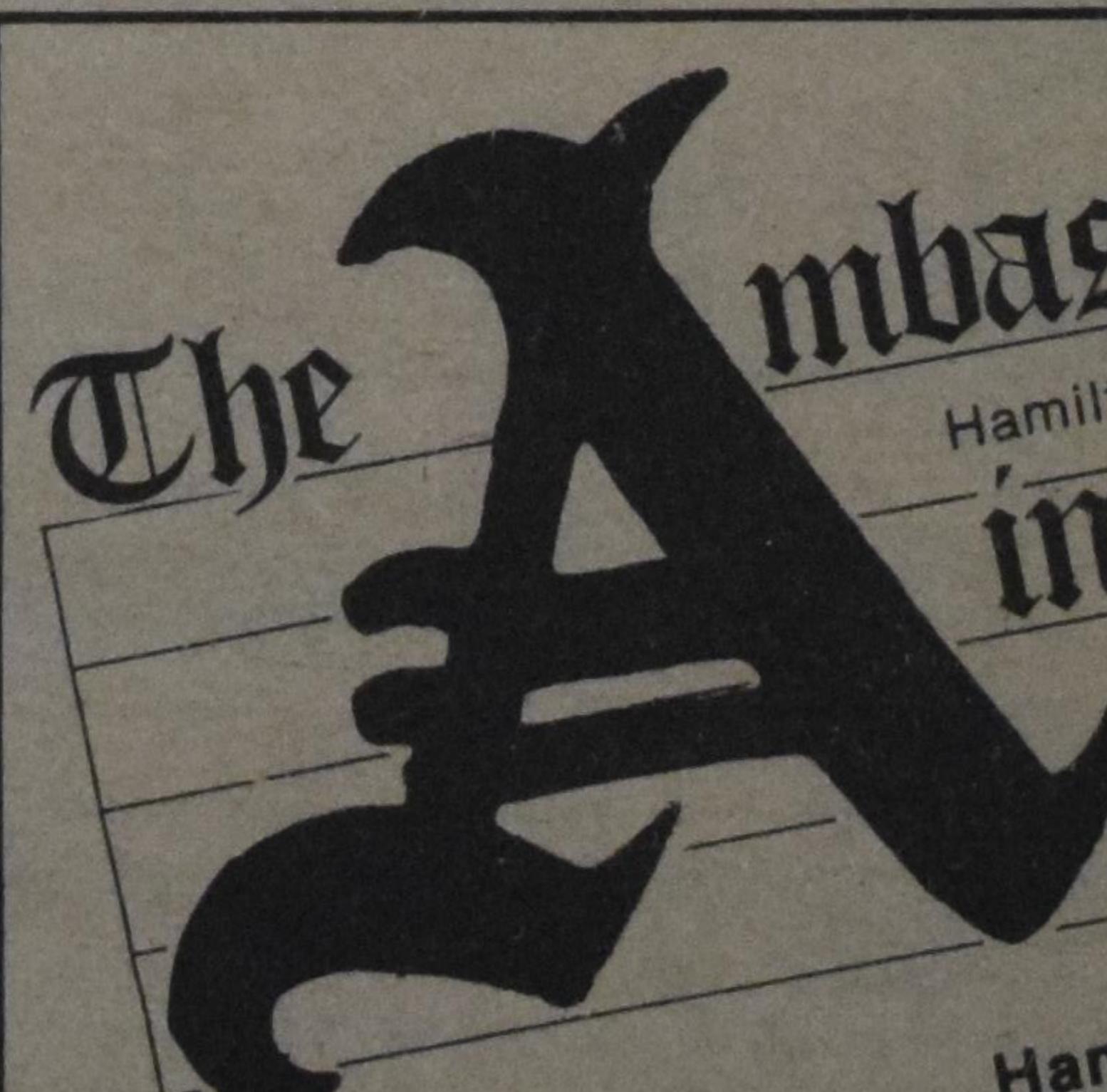
**AACS Annual Meeting**  
November 1, 1980  
1:00 p.m.

## AACS/ICS Master Planning in the 80's

### Program includes:

- Presentation of Five Year Master Plan chaired by Rev. James Joosse, President, Board of Trustees
- Response and discussion by Members
- Address by Dr. Calvin Seerveld, Senior Member in Aesthetics: "A sabbatical in 18th Century Studies next to Dachau"
- Festive reception will follow

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Hamilton area male chorus  
in concert

**Hamilton**  
October 18: First Chr. Ref. Church, 8:00 p.m.

**Cambridge**  
October 24: Forward Baptist Church, 8:00 p.m.

**Holland Marsh**  
November 8: Chr. Ref. Church, 8:00 p.m.

**Hamilton**  
November 28: St. John's Presbyterian Church, 8:00 p.m.

## Religions/Church History

**Mennonites in history**

**The Mennonite Central Committee Story, Vol. 1, 2 and 3;** by Cornelius J. Dijck with Robert S. Kreider and John A. Lapp; published by Herald Press, Kitchener, ON, 1980; paperback, each 130-160 pages; \$12.95. Reviewed by Rev. Jack Geuzebroek, Port Perry, Ontario.

Three modest volumes of at least 5 volumes were planned to tell in more detail the story of the relief work done under the auspices of the well-known Mennonite Central Committee (MCC). Not too many of our readers will be totally unfamiliar with the work of this organization trying to bring relief in the many needs in our world today, faraway and close to home. But how many know how this committee came into existence?

To this question the first of this volume gives an answer. The other two show us the further development. The way starts after World War I when especially the plight of the Mennonites in Russia and Asia moves the hearts of their brothers in the U.S.A., Canada and Europe to try to help these people in their tremendous needs.

The brothers, who in earlier

years and after the war had joined their brothers in the U.S.A. and in Canada, did everything possible (and are still doing) to help those brothers who became lost behind the Iron Curtain. The North American brothers helped them emigrate and gave them material or spiritual support. We read that about a quarter of the Mennonites succeeded in leaving Russia after the Revolution, but also that about 40,000 are still there today, besides the thousands of others who have joined the Baptists.

From there it all developed into many other directions. We read about the many, many involvements in as many reports. We read about the organizational problems, repeated statements about the principles of the work, about getting an office in Ottawa. All served the one purpose: reaching out in Christ's name to those who are in misery in Europe, in Asia, in Africa, in South America, and also in the United States and in Canada.

Peace Witness (so dear to the heart of every Mennonite), Mental Health, and Voluntary Service, especially during the years of the War in Vietnam are some of the organizations of non-resistant Mennonite believers.

The power and influence of this Committee is tremendous. Far greater than it ever could become in churches of Reformed character. Where there is the check and counter-check of classes and synods, we sometimes feel burdened and

endangered by it. I think in the circles of our Mennonite brothers quite a few have the same feeling but related to the other danger. There is too much power to persons and bodies of delegates, in the congregational way.

These books, while they are

good for every Christian, are a must for all who are engaged, in whatever way, in relief work. Skip here and there a report, but try to read the impressive story of the great works done in his name!

## Religions/Church History

**Mennonites in history**

**More About My Magnificent Machine** by William L. Coleman; published by Bethany Fellowship, Inc., Minneapolis, MN, 1980; in Canada: Beacon Distributing, Whitby, ON; paperback, 128 pages; \$3.95 (USA). Reviewed by Bea Vandervelde, Willowdale, Ontario.

**More About My Magnificent Machine** is William Coleman's sixth book of meditations for families with young children. It is a book of fifty-two devotions, each one containing a description of parts of the human body. The author's purpose is to show how our

bodies reflect the genius of the Creator. In the foreword he states that: "As you read I think you will see what a great job God has done. I hope you will also find out who Jesus Christ really is." Some of the devotions in this book are titled: "What are Germs?" "How to Get Twins," "Why Do You Blush?" and "Broken Bones." Each meditation is slightly more than a page. It is followed by a Bible verse and a set of questions intended "to provoke candid family discussions."

I like the descriptions; they are terse, informative and interesting. But I am afraid they may remain only that, interesting bits of information, unless great effort is

put into relating the verse from scripture to the whole piece. And since the relation is sometimes rather far-fetched (e.g. the appendix warns the rest of our body in case of harmful food or chemicals, God warns you when you get too close to doing some evil) this may be a herculean task.

It is suggested this book be used in family devotions, in Sunday school classes or perhaps for the pre-teen's personal devotions. As a first(?) step in discussing our faith and our Creator more freely and openly, I think it's worth a try.

## Devotions

**Daily meditations on God's handiwork**

**With Courage to Spare: The Life of B.B. Janz** by J.W. Toews; published by the Board of Christian Literature of the General Conference of Mennonite Brethren Churches, of North America 1978; paperback, 180 pages. Reviewed by Rev. Jack Geuzebroek, Port Perry, Ontario.

Again a biography of one of the great men in the history of the Brethren Churches. And again, an impressive story about a man whose struggle started in Russia, and who, after all his battles on behalf of his people, went to glory in Western Canada. He too, had his

part of fighting and suffering on behalf and with his people whom he led from southern Russia to the new world: Canada, the U.S.A., Paraguay, and Uruguay.

Janz's battle started after the Bolsheviks took over. It was by his heroic struggles that at least some

of his people could escape the suffering to come. Having made escape by emigration possible for many of his people, he succeeded in leaving for Germany, to go from there to England and Canada. Often one is struck by the parallels in one's own history and that of his people, seeking for a new

country and seeking the new city!

But it is all so more tragic in the history of the Mennonites in their different denominations and with their leaders. They became great men, not just by their personal heroic character, but also because they, in the set-up of their congregational system, became the leaders who had to guide and direct the thoughts and actions of their fellow believers. As such, B.B. Janz did his part! In Russia and in Canada, in the U.S.A. and especially for the colonies in South America!

Again, this is an impressive story, and an impressive man.

## Labour

**Biblical perspectives on labour**

**Labour of Love: Essays on Work** edited by Josina Van Nuis-Zylstra; published by Wedge Publishing Foundation, Toronto, 1980; clothbound, 118 pages; \$3.95. Reviewed by John Kolkman, Edmonton, Alberta.

This book is a collection of essays contributed by Paul Marshall, Edward Vanderkloet, Peter Nijkamp, Sander Griffioen and Harry Antonides. It forms a sequel to *A Christian Union in Labour's Wasteland* published by Wedge two years ago. While the latter book dealt more specifically with the struggles of the Christian Labour Association of Canada, *Labour of Love* addresses more generally the meaning of labour and vocation in an industrial society.

The unifying theme of all the essays is a recognition that there is a distinct biblical perspective on labour and vocation. This perspective differs significantly from the prevailing ideologies of capitalism

and socialism. As described by the author, elements of a biblical perspective include the views that labour is essentially a service to God and fellow man, rather than a tool for economic expansion; that even the humblest type of work is a service; and that the Bible makes no distinction between paid and unpaid work as to its value and importance.

I found the essays by Paul Marshall and Sander Griffioen particularly insightful. Marshall's essay examines some teachings on work, vocation and jobs held by Christians throughout the ages, from the time of the Apostle Paul to

Jacques Ellul. The essay by Sander Griffioen is an argument for a liberation of our productive energies to serve more stewardly and socially desirable goals. Both of these authors have an ability to communicate some very profound truths in a simple way.

A weakness of the book as an anthology is that there is some duplication in subject matter among the various contributors. The first three essays all contain a section which provides a historical overview of perspectives on labour from the Reformation to the present.

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